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Contents

2023 **5**

June 5

The solitary went into the desert to find himself But he did not want to find himself... (2023-06-01 05:49) 5

Carl Jung on the “Human Body” - Anthology (2023-06-02 05:46) 7

Carl Jung: What happens after Death is so unspeakably Glorious.... (2023-06-03 05:45) 16

An old German mystic has said: "God is a sigh in our souls." (2023-06-04 04:30) 18

The Germanic man is still suffering from this mutilation (2023-06-05 05:20) . . . 19

Carl Jung on “Consciousness” - Anthology (2023-06-06 02:30) 24

Marie-Louise von Franz and the Conference of the Birds (2023-06-07 05:05) . . . 31

Carl Jung and his personal mother complex (2023-06-08 09:27) 41

This is the Image of the Divine Child (2023-06-09 06:00) 48

Carl Jung and the "Rhizome" (2023-06-10 04:06) 52

With the voice I am in a similar situation. (2023-06-11 03:32) 62

Carl Jung on “Primitive.” Lexicon (2023-06-11 03:43) 65

Carl Jung: Man cannot stand a meaningless life. (2023-06-12 02:53) 67

What is remarkable about Christianity (2023-06-14 05:58) 70

1. Technology consists of certain procedures invented by man, ~Carl Jung (2023-06-15 06:52) 97

Carl Jung on Mary Mellon’s dream of the Two Jungs. (2023-06-16 07:46) 100

Carl Jung: The dragon he married is an unsavoury spirit (2023-06-17 02:30) . . 103

1. Carl Jung on Prophetic Dreams (2023-06-18 02:36) 105

Last Tuesday I lectured at the Medical Society (2023-06-18 02:46) 110

Last Sunday, at the Meeting of Swiss Psychiatrists in Bern... (2023-06-19 03:19) 112

1. The Mandorla (2023-06-22 03:44) 115

I know of course that your language... (2023-06-23 03:40) 120

He who breaks the wall of words overthrows Gods ~Carl Jung (2023-06-24 03:39) 124

1. Some Carl Jung Quotations (Liber Novus; Red Book) XXXIII (2023-06-26 03:30) 128

Carl Jung The Red Book Image 54 (2023-06-27 04:00) 154

Carl Jung on “Primary Function.” Lexicon. (2023-06-28 04:04) 156

Hanging victims on crosses was a religious custom in Middle America. (2023-06-29 04:09) 158

First I wrote The Interpretation of Dreams (2023-06-30 04:10) 163

2023

1.1 June

1.1.1 The solitary went into the desert to find himself But he did not want to find himself... (2023-06-01 05:49)

[1]

[2]The Red Book (Philemon)

The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture.

You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.

He wanted to find what he needed in the outer.

But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings.

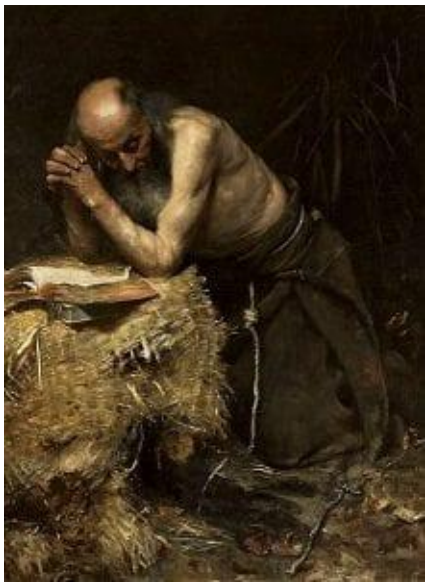
The meanings that follow one another do not lie in things, but lie in you, who are . subject to many changes, insofar as you take part in life.

Things also change, but you do not notice this if you do not change.

But if you change, the countenance of the world alters.

The manifold sense of things is your manifold sense.

It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself. Carl Jung, The Red Book, Death, Page 273.



1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/01/b6185-desert.jpg
2. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_1?crid=1GZNGMZJIZL4G&keywords=jung+red+book&qid=1578149728&sprefix=jung+red%2Caps%2C219&s

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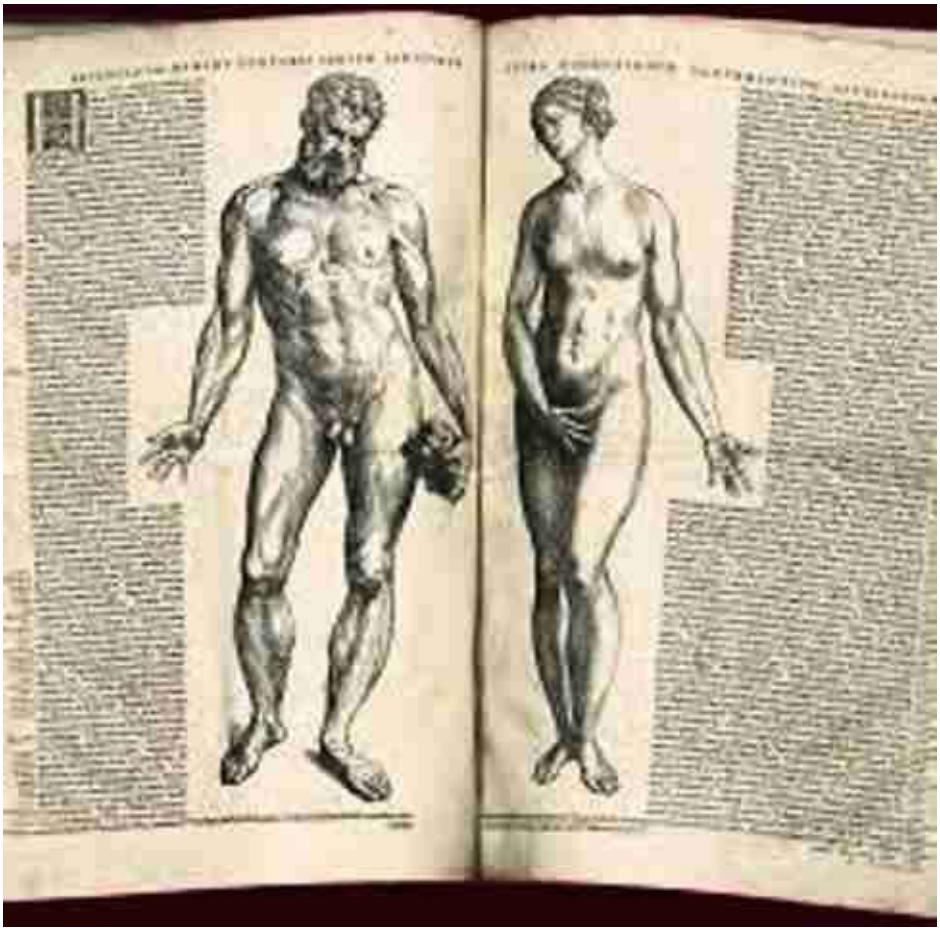
1.1.2 Carl Jung on the “Human Body” - Anthology (2023-06-02 05:46)



Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy....In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. (Jung, Letters Vol. II, Pages 607-608)

You must pay especially careful attention to your body because your intuitive extraversion, stretching over con- tinents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages

1158-1159

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the fem- inine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

So when we say body, we really mean our psychic experience of the body. This has only a distant Relation- ship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul

from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desir- able, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one’s body. Carl Jung, Letters Vol. I, Pages 306-307

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the cir- cle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

When you see that a certain spark of life has gone from the eye, the physical function- ing of the body some- where has gone wrong. Carl Jung, Dream Analysis, Page 91.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primi- tive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the “diamond body,” in other words, the attainment of im- mortality through the transformation of the body. Carl Jung, CW 12, Para 511

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The deposit of man’s whole ancestral experience—so rich in emotional imagery—of fa- ther, mother, child, hus- band and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

Only if you first return to the body, to your earth, can individuation take place, only then does the thing be-

come true. Carl Jung, Visions Seminar, Page 1314

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he can- not ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

In reply to your question about levitation I myself have never observed the levitation of a living body. But ap- parently such things do happen. Carl Jung, Letters Vol. II, Pages 627-628

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of Jan- uary, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

Analysis should release an experience that grips us or falls upon us as from above, an experience that has sub- stance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

Since archetypes are instinctual forms, they follow a universal pattern, as do the func- tions of the body. Carl Jung, Letters Vol. II, Pages 450-451

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have

broken him. Carl Jung, Letters Vol. II, Pages 381-382.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a re- flection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswer- able. Carl Jung, Letters Vol. II, Pages 159-161.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

To give body to one’s thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

One might assume the psyche gradually rising from minute extensity to infinite inten- sity, transcending for in- stance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Pages 43-47.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages

199-200.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the ter- race of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psy- che. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lec- ture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic func- tions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ec- static conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man de- pends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and con-

necting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has be- come a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The creation

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/107f6-12bhuman.jpg

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1.1.3 Carl Jung: What happens after Death is so unspeakably Glorious.... (2023-06-03 05:45)

[1]Carl Jung Depth Psychology Facebook Group

Dear Frau N., 11July1944

What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.

A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged.

So easily does he become what you also are that he apparently vanishes.

Sooner or later all the dead become what we also are.

But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?

The dissolution of our time-bound form in eternity brings no loss of meaning.

Rather does the little finger know itself a member of the hand.

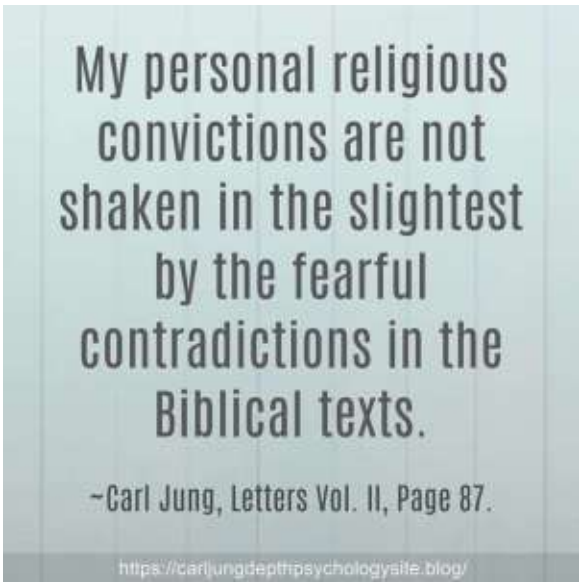
Your devoted,

C.G. Jung, Letters Vol. I, Page 343

1. https://www.facebook.com/groups/56536297291/

1.1.4 An old German mystic has said: "God is a sigh in our souls." (2023-06-04 04:30)

[1]Carl Jung Depth Psychology Facebook Group


My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts.
~Carl Jung, Letters Vol. II, Page 87.
https://carljungdepthpsychologysite.blog/

To L. Stehli

Dear Frau Stehli, 31 October 1952

Were I not old and ill I would take the trouble to explain to you personally why human ideas· of God are not necessarily right.

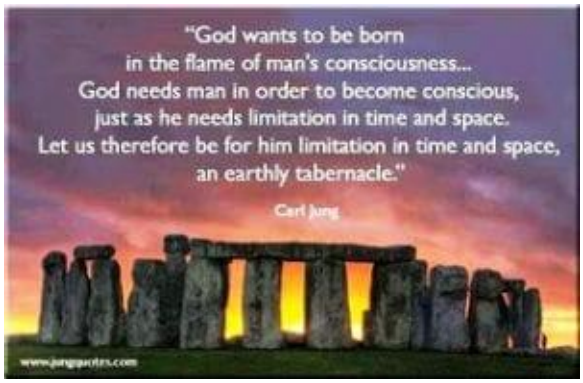
God is something unknowable. An old German mystic has said: "God is a sigh in our souls."

Paul, as you know, said something similar.1 My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts.

I just wanted to tell you this to set your mind at rest.

With kind regards, C.G. Jung Carl Jung, Letters Vol. I, Page 86-87

1 Conceivably Romans 8:26: " ... the spirit himself intercedes for us with sighs too deep for words" (RSV) .


"God wants to be born
in the flame of man's consciousness...
God needs man in order to become conscious,
just as he needs limitation in time and space.
Let us therefore be for him limitation in time and space,
an earthly tabernacle."
Carl Jung

1. https://www.facebook.com/groups/56536297291/

1.1.5 The Germanic man is still suffering from this mutilation (2023-06-05 05:20)

The Germanic man is still suffering from this mutilation

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Oskar A. H . Schmitz

Dear Herr Schmitz, 26 May 1923

I have read your book with attention, and must again thank you for your kindness in sending it to me.

Permit me a few remarks: to the extent that I regard the psychoanalytic and the psychosynthetic method as an instrument for self-improvement, your comparison with the method of yoga seems to me extremely plausible.

But I feel it necessary to emphasize that this is merely an analogy, because nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident.

In my view it is detrimental both to ourselves and to those ideas.

The products of the Oriental mind are based on its own peculiar history, which is radically different from ours.

Those peoples have gone through an uninterrupted development from the primitive state

of natural poly-demonism to polytheism at its most splendid, and beyond that to a religion of ideas within which the originally magical practices could evolve into a method of self-improvement.

These antecedents do not apply to us.

The Germanic tribes, when they collided only the day before yesterday with Roman Christianity, were still in the initial state of a poly-demonism with polytheistic buds.

There was as yet no proper priesthood and no proper ritual.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism.

The Germanic man is still suffering from this mutilation.

I have good reasons for thinking that every step beyond the existing situation has to begin down there among the truncated nature-demons.

In other words, there is a whole lot of primitivity in us to be made good.

It therefore seems to be a grave error if we graft yet another foreign growth onto our already mutilated condition.

It would only make the original injury worse.

This craving for things foreign and faraway is a morbid sign.

Also, we cannot possibly get beyond out present level of culture unless we receive a powerful impetus from our primitive roots.

But we shall receive it only if we go back behind our cultural level, thus giving the suppressed primitive man in ourselves a chance to develop.

How this is to be done is a problem I have been trying to solve for years.

As you know, I am a doctor, and am therefore condemned to lay my speculations under the juggernaut of reality, though this has the advantage of ensuring that everything lacking in solidity will be crushed.

Hence I find myself obliged to take the opposite road from the one you appear to be following in Darmstadt.

It seems to me that you are building high up aloft, erecting an edifice on top of the existing one.

But the existing one is rotten.

We need some new foundations.

We must dig down to the primitive in us, for only out of the conflict between civilized man and the Germanic barbarian will there come what we need: a new experience of God.

I do not think this goal can be reached by means of artificial exercises.

On this point I must part company with Darmstadt, much as I admire your efforts.

Your brilliantly written book, with its many profound and true thoughts, will assuredly have a most beneficial influence.

But so far as practical life is concerned I cannot suppress my misgivings.

I have hinted at some of them in my chapter on Schiller.

Though it would be wrong to draw a parallel between Darmstadt and theosophy, it does seem to me that the same danger exists in both cases: of a new house being built on the old shaky foundations, and of new wine being poured into old bottles.

Though the old damage is covered up, the new building does not stand firm.

Man must after all be changed from within, otherwise he merely assimilates the new material to the old pattern.

Do you not find it also rather suspect to nourish the metaphysical needs of our time with the stuff of old legends?

What would have happened in the 1st century of our era if people had taken the Dionysus legend as the material and occasion for meditation?

Shouldn’t we rather let God himself speak in spite of our only too comprehensible fear of the primordial experience?

I consider it my task and duty to educate my patients and pupils to the point where they can accept the direct demand that is made upon them from within.

This path is so difficult I cannot see how the indispensable sufferings along the way could be supplanted by any kind of technical procedure.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is.

It will be no different today.

Yet nowhere in the views put forward by Rousselle can I discover that shattering conflict with the world which is the unfailing concomitant of the primordial religious experience.
.
In Rousselle personally, as you know, the darkness lies buried deep.

We need it, however, and also the fear of it, otherwise we do not know what light is.

I fully understand that you can scarcely dwell upon such abysses in a book, so I do not conclude from the character of your book that you are not aware of these abysses.

Do you know Keyserling’s dreams?

And do you think he could safely stand the shock of glimpsing the face of his own shadow?

I have yet to meet a man who has done so without shuddering, and who did not talk a little deliriously afterwards.

You can hear echoes of it in Meyrink’s gruesome fantasies.

And it is characteristic that (It least in his books) he has still not got over it.

Of course I have no idea of his personal attitude to what he writes.

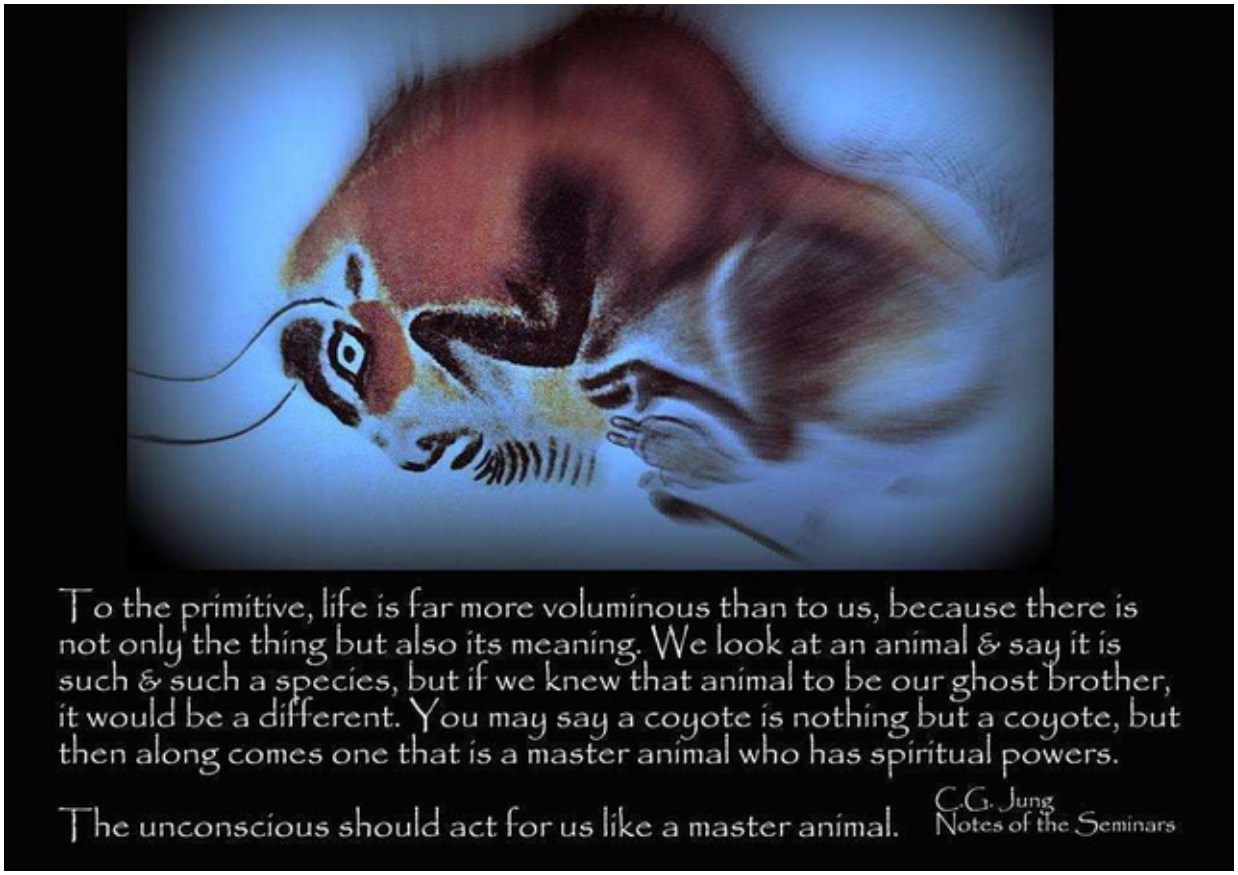
Please excuse my outspokenness.

I have never written such a long letter about a book, from which you can judge how vital your book is to me.

With best thanks and kind regards,

Yours very sincerely,

Jung Carl Jung, Letters Vol. 1, Pages 39-41.


To the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning. We look at an animal & say it is such & such a species, but if we knew that animal to be our ghost brother, it would be a different. You may say a coyote is nothing but a coyote, but then along comes one that is a master animal who has spiritual powers.
The unconscious should act for us like a master animal.
C.G. Jung
Notes of the Seminars

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/01/cce19-1.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=22JILS7XFYKUW&keywords=jung+letters+volume+1&qid=1578150397&s=books&sprefix=

1.1.6 Carl Jung on “Consciousness” - Anthology (2023-06-06 02:30)

Only those individuals can attain to a higher degree of consciousness who are destined to it and called to it from the beginning, i.e., who have a capacity and an urge for higher differentiation.

In this matter men differ extremely, as also do the animal species, among whom there

are conservatives and progressives.

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale.

So too with the possibility of psychic development: it is not reserved for specially gifted individuals.

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness.

The psychoid process is not the unconscious as such, for this has a far greater extension. Carl Jung, CW 8, Para 380

The autonomy of the unconscious therefore begins where emotions are generated.

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts.

Affects are not “made” or wilfully produced; they simply happen.

In a state of affect a trait of character sometimes appears which is strange even to the person concerned, or hidden contents may irrupt involuntarily.

The more violent an affect the closer it comes to the pathological, to a condition in which the ego-consciousness is thrust aside by autonomous contents that were unconscious before.

So long as the unconscious is in a dormant condition, it seems as if there were absolutely nothing in this hidden region.

Hence we are continually surprised when something unknown suddenly appears “from nowhere.” Carl Jung, CW 9i, Para 497

The “child” is therefore renatus in novam infantiam [reborn into a new infancy].

It is thus both beginning and end, an initial and a terminal creature.

The initial creature existed before man was not, and the terminal creature will be when man is not.

Psychologically speaking, this means that the “child” symbolizes the pre-conscious and the post-conscious essence of man.

His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death.

In this idea the all-embracing nature of psychic wholeness is expressed.

Wholeness is never comprised within the compass of the conscious mind—it includes the indefinite and indefinable extent of the unconscious as well.

Wholeness, empirically speaking, is therefore of immeasurable extent, older and younger than consciousness and enfolding it in time and space.

This is no speculation, but an immediate psychic experience.

Not only is the conscious process continually accompanied, it is often guided, helped, or interrupted, by unconscious happenings.

The child had a psychic life before it had consciousness. Carl Jung, CW 9i, Para 299

The personality is seldom, in the beginning, what it will be later on.

For this reason the possibility of enlarging it exists, at least during the first half of life.

The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated.

In this way a considerable increase of personality may be experienced.

We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside.

But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty.

Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it.

Richness of mind consists in mental receptivity, not in the accumulation of possessions.

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content.

Real increase of personality means consciousness of an enlargement that flows from inner sources.

Without psychic depth we can never be adequately related to the magnitude of our object.

It has therefore been said quite truly that a man grows with the greatness of his task.

But he must have within himself the capacity to grow; otherwise, even the most difficult task is of no benefit to him.

More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other.

If they must contend, let it at least be a fair fight with equal rights on both sides.

Both are aspects of life.

Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too—as much of it as we can stand.

This means open conflict and open collaboration at once.

That, evidently, is the way human life should be.

It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an “individual.”

Since the unconscious gives us the feeling that it is something alien, a non-ego, it is quite natural that it should be symbolized by an alien figure.

Thus, on the one hand, it is the most insignificant of things, while on the other, so far as it potentially contains that “round” wholeness which consciousness lacks, it is the most significant of all.

This “round” thing is the great treasure that lies hidden in the cave of the unconscious, and its personification is this personal being who represents the higher unity of conscious and unconscious.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha.

For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.

The intuition of immortality which makes itself felt during the transformation is connected with the peculiar nature of the
unconscious.

It is, in a sense, non-spatial and non-temporal.

The empirical proof of this is the occurrence of so-called telepathic phenomena, which are still denied by hypersceptical critics,

although in reality they are much more common than is generally supposed.

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

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The role of the unconscious is to act compensatorily to the conscious contents of the moment.

By this I do not mean that it sets up an opposition, for there are times when the tendency of the unconscious coincides with that of consciousness, namely, when the conscious attitude is approaching the optimum.

The nearer it approaches the optimum, the more the autonomous activity of the unconscious is diminished, and the more its value sinks until, at the moment when the optimum is reached, it falls to zero.

We can say, then, that so long as all goes well, so long as a person travels the road that is, for him, the individual as well as the social optimum, there is no talk of the unconscious.

The very fact that we in our age come to speak of the unconscious at all is proof that everything is not in order. Carl Jung, CW 10, Para 21.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is
consciously reflected by a psyche.

Consciousness is a precondition of being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the
contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood.

If therefore the psyche is of overriding empirical importance, so also is the individual,

who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Most people confuse “self-knowledge” with knowledge of their conscious ego-personalities.

Anyone who has any ego-consciousness at all takes it for granted that he knows himself.

But the ego knows only its own contents, not the unconscious and its contents. Carl Jung, CW 10, Para 491

The fact that individual consciousness means separation and opposition is something that
man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without. Carl Jung, CW 10, Para 166

It is indeed no small matter of know of one’s guilt and one’s own evil, and there is certainly nothing to be gained by losing sight of one’s shadow.

When we are conscious of our guilt we are in a more favourable position— we can at least hope to change and improve ourselves.

As we know, anything that remains in the unconscious is incorrigible; psychological corrections can be made only in consciousness.

Consciousness of guilt can therefore act as a powerful moral stimulus.

In every treatment of neurosis the discovery of the shadow is indispensable, otherwise nothing changes.

In this respect, I rely on those parts of the German body-politic which have remained sound to draw conclusions from the facts.

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon.

Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny.

See! Who was dearer to our Lord or more intimate with him than his apostles?

Not one of them but fell into mortal sin, and all were mortal sinners.” Carl Jung, CW 10, Para 440

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche.

So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of personality, one has to admit the impossibility of a complete description or definition.

In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts.

The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66.

What does man possess that God does not have?

Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence.

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with.

God acts out of the unconscious of man and forces him to harmonize and unite the opposing influences to which his mind is exposed from the unconscious.

The unconscious wants both: to divide and to unite.

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized.

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious.

That is to say, God wants to become man, but not quite.

The conflict in his nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with
consciousness.

It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11,

Para 21.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1.1.7 Marie-Louise von Franz and the Conference of the Birds (2023-06-07 05:05)

Marie-Louise von Franz and the Conference of the Birds

[1]Carl Jung Depth Psychology Facebook Group. Come Join Us.

[2]http://www.tandfonline.com/loi/ujun20

***Habib Allah (16th–17th CE) from an Islamic manuscript,* Mantiq al-Tayr (The Language of the Birds),**

Iran, Isfahan. Safavid period (1501–1722). Ink, colors, gold, and silver on paper.

Marie-Louise von Franz and the Conference of the Birds A Peregrination by claire douglas

In this her last, and perhaps most passionate, lecture (given in 1986, when she was seventy-one, twelve years before her death from Parkinson's disease), von tfranz wields a finely crafted sword of discrimination to smite the world in which she finds her self. No matter her declining health, the lecture resounds with characteristic vigor and intelligence. Her certainty, fueled by her impressive thinking function, eschews ambi guity and ambivalence to proclaim, as von tfranz's title states, that C. G. Jung has reha bilitated the feeling function for a civilization badly in need of it. Von tfranz extols the value of the feeling function and credits her teacher, analyst, master, and colleague,

1. C. G. Jung, for reclaiming the feeling function in his life and in his psychology.

Too much cutting may risk ravaging the very thing von tfranz's cherishes. I can not, nor do I want to, fault her splendid argument and defense of Jung and his, her, our analytical psychology. I am, as always, struck by the tensile clarity of her thinking. The strength of her ethical values continues to inspire me. She and her listeners and readers can rest assured that we know exactly where she stands and what she means. Jungian psychology owes much to von tfranz's precision, her dedication, and the buoyant inten sity with which she serves her field. I am left, however, as I often am with analysands, holding some other part

of completion—here weighed down, cloudy, in a fog, like the Taoist who drifts about like an idiot or like water seeking lower ground. I feel so dark to von tfranz's brightness, hesitant and uncertain in the face of her certainty. I hold a divergent outlook that cherishes the same values as von tfranz but obliquely. I can't help but shy away from her exclusivity. It is as if her critical *knowing* makes me want to run after her, picking up all the little bits and pieces she has discarded. "But what about *this*?" I want to ask, and "Oh, you can't leave *that* out!"

As I examine my objections to such a heartfelt speech, my own sort of reproach ful negative animus confronts me. I'm reminded of von tfranz's inspired description of its cause and realize that parts of her lecture on Jung simply hurt my feelings. I felt like manning an attack against von tfranz's complete dismissal of so much that I hold dear (the value of "Eastern thought" in my own practice, for instance, or some cognizance of early developmental psychology and transference analysis that Jung also valued). In *The Feminine in Fairy Tales,* von tfranz writes about this sort of hurt feelings and the turmoil these feelings can create when not acknowledged and dealt with:

The source of evil and of things going wrong in women's lives is the failure to deal with and to get over hurt feelings, for hurt feelings open the door to animus attacks . . . Underneath the animus there is a feeling of reproach and at the same time wanting to get back at the one who has hurt you. (1976, 27)

Getting back to the origin of the hurt and then working it out, respectfully, both with oneself and with one's opponent, clears the air and the complex. Von tfranz and I share an inferior feeling function as well as a highly developed thinking function and so I see my own shadow here. Our similarity leads me to conjecture that some of the passion of von tfranz's speech may come from those same hurt feelings—she can't bear to have others' "Jung" and, therefore, others' Jungian practice not be the "Jung" she knew and loved. And the animus, in its inhuman way, demands there be no compro mise, no meeting of minds or hearts. Only those who agree are accepted into the cho sen group (but more about this exclusivity later in this article).

Instead of getting caught in defensive polarization or dry rebuttal, my response will use the great Sufi master tfarid ud-Din Attar's twelfth-century *The Conference of the Birds* to illuminate our differences and perhaps help bring us back into harmony. tfor those unfamiliar with Persian poetry, Attar's work inspired Rumi and the great Per sian and Hindustani poets who followed him. Attar's longest poem, *The Conference of the Birds,* reads like Chaucer's *The Canterbury Tales.* The poem depicts a lively journey full of digressions, meanderings, side stories, myths, and tales. Its plot, a remarkably Jungian one, tells the story of what turns out to be a search for the divine *Simorgh,* at first projected out onto the bird but finally realized to be internal knowledge: all that the birds project outward reflects their own essential being.1 Attar describes a reli gious quest, markedly similar to a certain kind of individuation, where the assort ment of variegated birds—some dropping along the way—travel through the Valleys of Knowledge, Devotion, Annihilation, Unity, Bewilderment, Poverty, and Nothingness in search of the sacred bird, the *Simorgh.*

The climax of *The Conference of the Birds* takes place when the remaining birds finally reach the *Simorgh.* They discover no difference between the *Simorgh* and themselves—a bird who has reached the end of his or her quest. The Self, though sought externally throughout the book, is found finally to rest within. Thus, the *Simorgh* can be taken as an image of the

Self. Attar's long poem illustrates the final unity of the Self and teaches that all beings are part of this Self. His book relates a wandering pilgrim's way of the bird—a way that can lead toward unity of the Self and deep mys tical knowledge. As the birds reach the end of the long quest to discover the *Simorgh,* Attar writes

There in the Simorgh's radiant face they saw Themselves, the Simorgh of the world—with awe They gazed, and dared at last to comprehend They were the Simorgh and the journey's end.

They see the Simorgh—at themselves they stare (1984, 219)

The birds' journey can be seen as a journey of individuation. The group of birds travel across seven valleys under the aegis of a wise hoopoe, the hoopoe playing the role of a spiritual guide or, to my reading, that of the analyst. The first valley, the Val ley of Knowledge, represents the search for objective and external knowledge, per haps scientific material knowledge, which values accumulated facts and discoveries. In this valley, the thinking function plays the predominant role and has the most value. Most of our education takes place here. Both von tfranz and Jung excelled in the gifts of this valley.

The second valley, one of love and devotion, values knowledge that comes from the heart, not from books. The Valley of Devotion welcomes and supports the feeling func tion as it develops; its great lesson teaches a psychology of the heart. Von tfranz champi ons this valley in her lecture and advocates its incorporation in contemporary life:

We cannot return to the early Christians' ideal of love. We must return to it, to a general human empathy, but on a much more differentiated level . . . Jung calls this new form of love a whole-making effect of a certain kind of Eros [relatedness], which is an emanation of the individuated personality. (2008, 16)

Then comes the third valley, the Valley of Annihilation: Referring to this valley as a time of midlife crisis where all beliefs and values are questioned would not be too much of a leap. The psyche requires a change, a letting go, a deepening, and a revaluing for the journey to proceed forward to the Valley of Unity and further individuation.

The Valley of Unity interests me most as it depicts a place where the personality fills out through combining a primary function with the least developed one. tfeeling *needs* thinking so the heart can see clearly both within and without (as do intuition and sensation). The path to the Valley of Unity comes through a successful negotiation of the pain and turmoil of the Valley of Annihilation.

Love and the Transference: The Development of Jung's and von Franz's Inferior Function

Jung's Valley of Annihilation might be said to start with his break with tfreud. Jung's feeling

function received moisture in his outer life through Toni Wolf ’s assistance and care, whereas its warmth seeped into his dreams and Active Imaginations.2 Part of Jung’s integration of this development can be seen in descriptions of his self-analysis and, most clearly, in *Psychological Types,* the first book he published after he rose from his own Valley of Annihilation to reach the Valley of Unity (1920/1971, CW 6). *Psychological Types* reveals an invigorated and renewed Jung whose combined thinking and feeling add to the brilliance and depth of this stylistically very different book. The brilliance and novelty can best be seen not in Section X of *Psychological Types*—the section of the book most read today—but in Jung’s valuable, yet now neglected, survey of a vast amount of ancient and modern sources in Sections I–IX, where he grounds his theory “to show how the ideas I have abstracted from my practical work can be linked up, both historically and terminologically with an existing body of knowl edge” (Jung CW 6, xi).

Von tfranz’s inferior function, which she champions in her speech, developed through what Buddhists call *guru yoga:* love and devotion to one’s spiritual master, or, in Jungian terms, a strong and sustaining positive projection (love and devotion) toward her analyst, Jung. When Marie-Louise von tfranz came to analysis with Jung she was eighteen. Her primary function, thinking, developed under his guidance as she continued her study of “scientific material knowledge,” specifically mathematics and ancient languages. She and Jung shared a powerful thinking function that served them well. Like the birds in Attar’s tale, they found themselves at home in the first Val ley. Their feeling function lay in the shadows. As they journeyed onward, Jung led the way, struggling with, yet forced to develop, his inferior function, feeling, as he became more individuated. He helped his patients do the same.

In doing research for my books and articles over the years on my own journey of development, I have spent much time at the Countway Library in Boston, where I have read numerous interviews of people who analyzed with Jung. I’ve also had the great good fortune to interview or correspond with many analysts who told me, or wrote me, about their analyses with Jung. I continue to be struck by the profound transfer ence and love almost all of them held for him.

How familiar this is, both in the projections that fuel organized religions and in those who develop their feeling function through devotion to a charismatic leader or healer. I blush at the enthusiasms in which the development of this function embroiled me, but will use Christiana Morgan as a better example. Her love for Jung and Henry Murray led to an extraordinary series of visions, and her love for Murray led to the many years she spent at the Harvard Psychological Clinic developing Murray’s theory and his work.

In his postscript to a 1976 paperback edition of parts of *The Visions Seminars,* Henry A. Murray wrote a very short biography of her life. In answering his own ques tion as to what caused the visions during Morgan’s analysis with Jung, Murray wrote, “Wouldn’t you, as well as the vast majority of both the unlearned and the learned, guess that love was the key to it all?” (1976, 517).

I would venture to say the same thing about von tfranz and her life work. Both von franz and Morgan balanced and completed their strong thinking functions through learning the deep feeling that came with love and relatedness. Both became more ful filled and far more creative than their former “heady” selves.

But I also am struck by how many different “Jungs” are in these various descrip tions, as well as the way different parts of Jung were taken as the “real” Jung, as other parts of this

very erudite and complex man were ignored. This has led to different slants, or schools, of Jungian psychology. Yet the vibrant connection between analyst and patient that von tfranz describes so movingly led each of these Jungians into the Valley of Devotion. This connection helped heal them and gave them back themselves. tfor many, their love of Jung was the greatest love of their life. He was analyst, teacher, master, and alchemical lover. No wonder people like von tfranz, who spent their whole lives benefiting from Jung's teaching and also serving him in their own life's work, see him as larger than life. As with the search for the *Simorgh,* the longing, and the delight, these Jungians developed in the second valley resulted from projections of aspects of their greater selves onto their teacher (and savior). Jung realized this:

The limitations of our views and our knowledge are nowhere more apparent than in psy chological discussions, where it is almost impossible for us to project any other picture than the one whose main outlines are already laid down in our own psyche. (CW 6, ¶102)

In contrast to many of his followers, Jung didn't take his teaching as holy writ no more than he would have thought his word was to become a body of dogma. Jung warned that his ideas were tentative at best, subject to change, and reflective of the era in which he lived: "Whatever happens in a given moment has inevitably the qual ity peculiar to that moment" (CW 11,¶970). Jung understood both the ethical seri ousness and the limits of his knowledge. He saw himself as an innovator but also, and more importantly, as part of a lineage of philosophers and healers. As a responsible philosopher and scientist, Jung took pains to ground his work "both historically and terminologically with an existing body of knowledge" (Jung CW 6, xi). Jung, as a good scientist and scholar, clarified the conceptual basis of his theory within a known his tory of ideas. This clarification gave him the foundation that rooted and solidified his body of work.

Jung made this clear not only in the graduate student lectures to which von tfranz referred in her lecture, but also—more decisively and definitively—in his packed and concise 1933 to 1934 lectures, *The History of Psychology.* In the course of these ETH lectures, Jung recalled the work of the many philosophers and psychologists who had valued introversion and feeling before him. Jung termed this a psychology concerned with the desires and the inter-relations of body and soul. He traced what he character izes as a new element in psychology, not to his own discovery as von tfranz suggests, but to the Renaissance. He uses, for example, the Italian monk tfrancesco Colonna (1433– 1534) who wrote what Jung called "an early psychological document" about love and feeling through describing the development of a monk's love for a Dame Polia. In the ETH lectures, Jung spoke of how love, feeling, and the soul are all projected outward. The individual develops these inner inclinations through projection onto another: a god, religion, or the love of another (as the monk incubated his love for Dame Polia). In analysis, Jung had the ability to create strong positive transference feelings in his patients, especially women patients. Through the transference, he helped those whose feeling function was devalued, repressed, or crying out for development. Now here is where a heady mixture of love, transference, adoration, and God are projected onto Jung. I understand this from the inside and from the outside, but I quail, as Jung him self did, when the powerful rush of undeveloped feeling settles on Jung as being God like and his writing becomes sacred—a religion with only one way of thinking and only Jung's own original teaching (as interpreted, perhaps, by von tfranz or Edinger) accepted as Jungian psychology. Jung himself replied in response, "Thank God I'm Jung not a Jungian" (Hannah 1976, 78).

Mario Jacoby in his article, "Some Memories and Reflections Concerning My Time at the C. G. Jung Institute in Zürich (1956 until 2006)," wrote of the turmoil, splits, and bad feelings

these competing projections created among the first generation of Jungians. Many agreed with von tfranz and Barbara Hannah that they were the true “guardians of the authentic Jungian Spirit” (Jacoby 2007, 144); others had a different view. The heated conflict led to strikes, hurt feelings, and finally, in the late 1980s, at about the time von tfranz was preparing and giving this lecture, to a complete split. Von tfranz and people who thought the same way she did left the original Institute and cre ated the Research and Training Centre for Depth Psychology According to C. G. Jung and Marie-Louise von tfranz The split solidified each group’s defenses and pitted them against each other, making each group’s position more extreme. Von tfranz’s lecture and the split share the same time/moment, and, as Jung stated: “Whatever happens in a given moment has inevitably the quality peculiar to that moment” (CW 11, ¶970).

In this lecture, von tfranz wrote words that could have applied to the situation among the warring Jungians in which she played so important a role: “All the destructive ness of ours results . . . from a basic lack of respect for the other human being and his different system of values—in plain words a lack of true differentiated feeling”(von tfranz 2008, 11). This history—what was happening at the moment—shadows the background of her speech. Von tfranz must have felt she needed to defend what she felt was the “true” Jung and many of his ideas (she would say *all* of his ideas) against what she considered a threat to the man and the teachings to which she had dedicated her life.

Thomas Kirsch in “The Legacy of C. G. Jung” tries to explain the vehemence with which so many of the first-generation Jungians defended their view of Jung and his teaching:

Because Jung was charismatic, his words took on an authority which was nearly impos sible to refute. Each of these people who knew Jung and had been in analysis with him thought they had the real Jung, unknown to the rest of us Every one of these people had a different experience of Jung, and each felt that his or her own experience was the real Jung. (2007, 154).

Von tfranz’s cherishment of the feeling function in this lecture touches me, as she and I have traveled similar paths from being “all in our heads” to having suffered that new ungainly upstart of a bumpkin—our emerging feeling—and allowed it to have a say. We have had to endure its enthusiasms, crushes, and outbursts. Oafish and crude, I still blush for the messes in which it dumps me. Yet I have grown to treasure its vital ity. Von tfranz’s relish and vigor draw from her inferior function as well. I suggest her speech on Jung’s reclamation of the feeling function is also about her own reclamation of the feeling function.

In conclusion, let me circle back to *The Conference of the Birds.* Von tfranz was one of the early leaders who did much to guide and help all the variegated birds who were gath ered around Jung in their search for the Self. At times she played the role of the hoopoe, the wise old bird, who helped and encouraged the other birds on their journey. As the leader, she needed to realize that there wasn’t just one way of being a Jungian. We each draw on our own typology and proclivities: Some stay in the first valley and use the scien tific method and our thinking function when they are more useful. Others go on to the second valley and rest there—using feeling. Still others take a soul-shattering journey of annihilation to let a fuller sense of themselves emerge. Von tfranz certainly did this.

In the Valley of Unity of this, her last lecture, von tfranz champions eros and relat ed-ness. If this could somehow have become more extraverted and applied to the time and moment in which she found herself, it would have done much to take the bitter ness and pain out of our history as a group. I wish that our encounters with the other, in von tfranz’s

wise words, could be such that “everything becomes a living encounter with outer and inner realities to which we have to relate” (2008, 18).

What would it be like, in this troubled and fractious world, to realize that we all, like the birds, “see the Simorgh and at ourselves we stare.” tfor better or worse, our world is, at the end, a reflection of our complicated selves.

Endnotes

1. My sources are the Penguin Classic translation of *The Conference of the Birds* by Afkham Darbandi and Dick Davis, and Pir Inayat Khan’s lecture on Attar in *The Hand of Poetry: Five Mystic Poets of*

2. See Jung, *Memories, Dreams, Reflections* (1965), and Douglas, *The Dove in Jung’s 1912 Dream* (2006a) and *The Old Woman’s Daughter* (2006b), specifically Chapter Three, “Cherishment.”

note

References to *The Collected Works of C. G. Jung* are cited in the text as CW, volume number, and paragraph number. *The Collected Works* are published in English by Routledge (UK) and Princeton University Press (USA).

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abstract

This article uses von tfranz's last lecture to explore both her passion and the development of her inferior feeling function, though von tfranz's topic was Jung's championing of the feeling function, not the development of her own. Douglas reacts to the lecture by interpreting the twelfth-century poem *The Conference of the Birds* as a description of the journey of individuation. In it, she sees an argument for a less divisive and more comprehensive acceptance of all who would journey on this path.

key words

The Conference of the Birds, eros, feeling function, inferior feeling function, individuation,

1. C.G. Jung, Love and the Transference, relatedness, *The Simorgh,* splitting, unity, Marie-Louise von Franz.

1. https://carljungdepthpsychologysite.blog/2021/12/18/carl-jung-depth-psychology-facebook-group-come-join-us/
2. http://www.tandfonline.com/loi/ujun20

1.1.8 Carl Jung and his personal mother complex (2023-06-08 09:27)

Carl Jung and his personal mother complex

[1]

[2]Letters of C. G. Jung: Volume 2, 1951-1961

To Dorothee Hoch

Dear Dr. Hoch, 28 May 1952

The conjecture that I have succumbed to a personal complex does indeed spring to mind when one knows that I am a clergyman’s son.

However, I had a good personal relationship with my father, so no "father complex" of

the ordinary sort.

True, I didn’t like theology because it set my father problems which he couldn’t solve and which I felt unjustified.

On the other hand, I grant you my personal mother complex.

It is always a risky business to attribute unproven personal motives to an opponent before one has sufficiently weighed or understood the nature of his argument.

It does not seem to be quite clear to you that I am dealing with ideas and images.

God-images, for instance, can be discussed.

I consider it unfortunate that most theologians believe they have named God when they say "God."

The rabbi, for instance, hardly means the Christian God, the Protestant definitely the God who was incarnate, the Catholic the God who has revealed the Assumptio B.V.M. to the Church.

Under these rather distressing circumstances the empiricist, regardless of his religious convictions, has no choice but to deal with the ideas of God, without deciding the metaphysical issue.

He makes no decisions based on faith.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion.

Anyone who holds that God is named and expressed when he says "God" is hypostatizing Yahweh, Allah, Quetzalcoatl, Jupiter, etc.

That puts an end to all discussion.

All religious objects become taboo.

Not only can Christians not agree among themselves but the denominationally uncommitted layman dare not open his mouth because of the danger of blasphemy.

As a psychologist I have to speak of ideas professionally and if necessary criticize them when they behave too objectionably.

I don’t imagine that by so doing I have affected God; I merely try to put my own ideas in order.

I can think about my ideas but not about a metaphysical God who is beyond the range of human understanding.

I move exclusively in the domain of psychological empiricism, not in that of denominational metaphysics.

I don’t turn Christ into "the animus" (cf. Aion, ch. V), but Christ can be brought into relation with the concept ofthe "self," as the symbolism proves.

The "black son" is definitely not "harmless," as you would infer from my Job book.

Everyone is reckless who unleashes a world catastrophe, whatever he may imagine by this.

I know no "most perfect" man but only a relatively complete one.

I have never asserted that God is only an intrapsychic potency.

If I say I am a captain in the Swiss Army Medical Corps, as I have a perfect right to do, you will hardly conclude that this is my only qualification.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny.

My documentation is concerned with the historical development of ideas in Western culture.

It cannot be disputed that the Book of Enoch and other apocrypha were read in the Near East and were not without influence.

The same is true of ancient Egyptian influences as well as of Catholic dogmas.

You ought to have noticed that I don’t go in for dogmatics but submit the psychology of Western ideas of God to critical discussion.

Presumably you won’t think I am criticizing the metaphysical God?

After all, we are not living in the Middle Ages when people still believed they could do God an injury.

The Protestants will, I hope, not fall into the error of thinking they are the only Christians in the world?

Every real Christian must recognize that he lives in a schism.

One is not just a Protestant or a Catholic but a human being with paganism still ingrained in his very bones.

Hence I write of universally Christian ideas and do not touch the-for meinaccessible question of metaphysical truth.

I don’t know, either, why you want to prove that an "irruption into myth" has occurred.

It doesn’t look to me that way at all.

The myth goes on, now as before, as the Assumptio proves, which obviously belongs to the Christian world of ideas and not to that of Islam or Buddhism.

If you will conscientiously reread what I have said about individuation you cannot possibly conclude that I mean Nirvana or that I overlook the Resurrection.

It would be too cheap to credit me with such stupidity.

I understand why you are annoyed.

It really is very distressing that the majority of educated people today eschew talk of religious matters.

I hold theologians responsible for this up to a point, because they obstinately refuse to admit that they, as much as the rest of us, are talking of anthropomorphic ideas about which we do not know how exactly or inexactly they depict a possible metaphysical fact.

In this way they slaughter every discussion from the start, so that one is obliged to avoid, politely, any conversation with theologians, very much to the detriment of the religious life!

What good is it to anyone when a theologian "confesses" that he has "met the living Lord"?

The wretched layman can only turn green with envy that such an experience never happened to him.

In my practice I often had to give elementary school lessons in the history of religion in order to eliminate, for a start, the disgust and nausea people felt for religious matters who had dealt all their lives only with confession-mongers and preachers.

The man of today wants to understand and not be preached at.

The need for understanding and discussion is as great as it is unconscious (at least in most cases).

That is why my little Job book has the (unexpected) effect of getting people who know the Bible only from hearsay to turn to it with curiosity.

It is of burning interest for them to hear something understandable about religion, so much so that often I am hard put to it to draw a distinction between myself and a director of conscience.

For me personally religion is a matter of first-rate importance; that is why I accept all the odium that is heaped upon the critic of tabooed area.

And that is also why I disturb the sleep of the just, who won’t take the trouble to rouse themselves out of their subjectivism, Their preacher role, and their irresponsibility in the face of the demands of the time.

It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist.

To this end I have set forth in my little book what a thoughtful contemporary can read out of the Christian tradition.

Let him forget the arrogance of clerics who deem themselves in possession of the sole truth and who contrive to spread the schism of Christendom still further, and reflect on the only question of importance: What is religion all about?

Only a fraction of white humanity is Christian, and yet Christianity indulges in the luxury of not having any truck with human intelligence.

I don’t want to annoy people needlessly, but in this case my conscience compelled me to say out loud what so many think in silence.

I hope I have started the ball rolling.

"Il faut casser les oeufs pour faire une o melette!"

I enclose my reply to M. Buber, who also thinks he can talk of God without saying which, and without proving that this is the only right one.

These absurdities have to be cleared up for once.

This all-too-long letter may clarify for you the standpoint of an empiricist who is doing his best to understand the language of theologians.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 65-68.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/044ff-1mother.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=WULURKCP0U8S&dchild=1&keywords=jung+letters+volume+2&qid=1591452408&sprefix=jung

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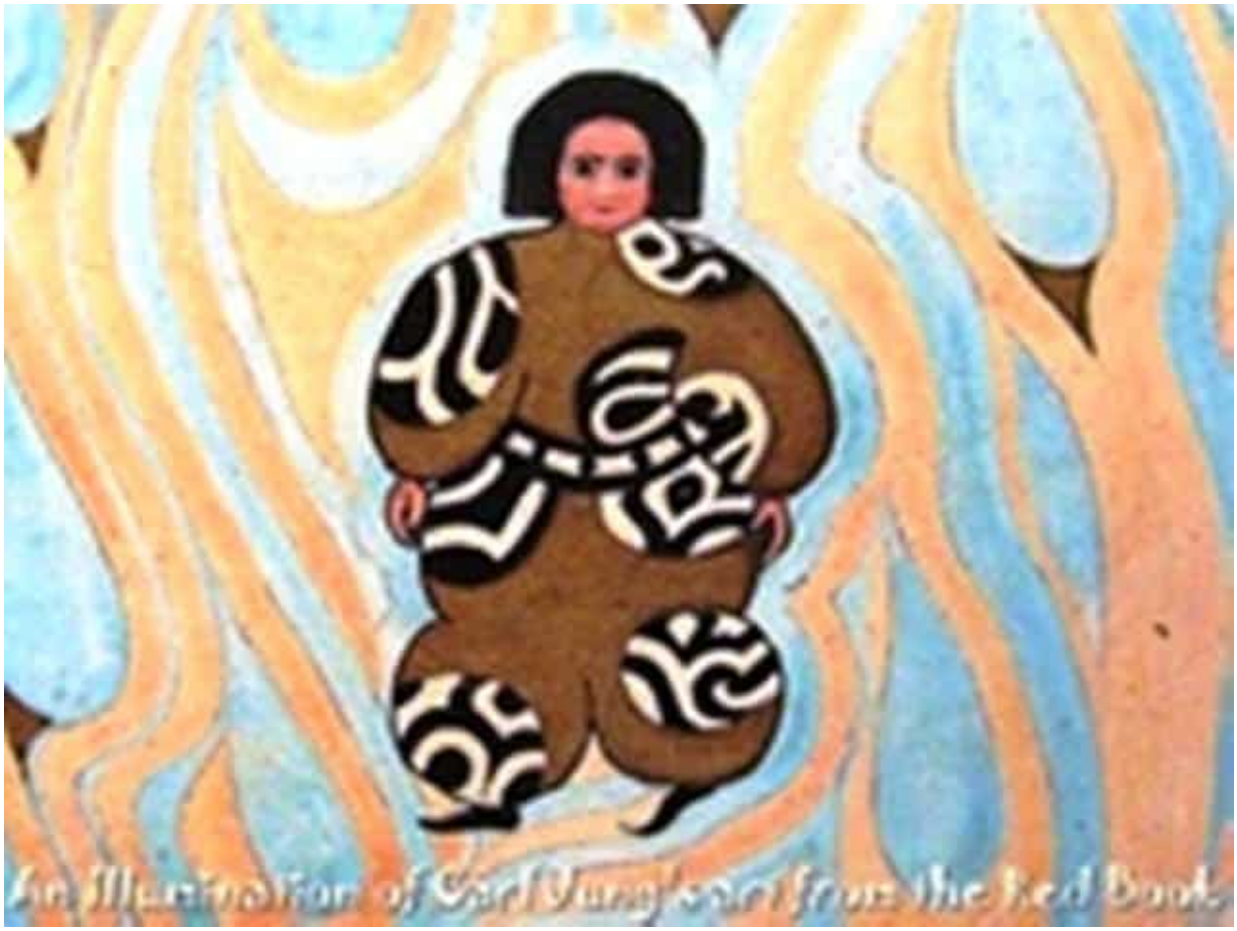
1.1.9 This is the Image of the Divine Child (2023-06-09 06:00)

[1]



[2]The Red Book

To deliver the men of his time from the stretched hanging, Christ effectively took this torment upon himself and taught them:

"Be crafty like serpents and guileless like doves." For craftiness counsels against chaos, and guilelessness veils its terrible aspect.

Thus men could take the safe middle path, hedged both upward and downward. But

the dead of the Above and the Below mounted, and their demands grew ever louder. And both the noble and the wicked rose up again and, unaware, broke the law of the mediator.

They flung open doors both above and below. They drew many after them to higher and lower madness, thereby sowing confusion
and preparing the way of what is to come.

But he who goes into the one and not also at the same time into the other by accepting what comes toward him, will simply teach and live the one and turn it into a reality. For he will be its victim.

When you go into the one and hence consider the other approaching you as your enemy, you will fight against the other. You will do so because you fail to recognize that the other is also in you.

On the contrary, you think that the other comes somehow from without and you think that you also catch sight of it in the views and actions of your fellow men which clash with yours. Y

ou thus fight the other and are completely blinded.

But he who accepts what approaches him because it is also in him, quarrels and wrangles no more, but looks into himself and keeps silent. Carl Jung; Red Book.

211 Image legend: "This is the image of the divine child. It means the completion of a long path. Just as the image was finished in April 1919, and work on the next image had already begun, the one who brought the 8 came, as DIAHMON [Philemon] had predicted to me. I called him [Phanes], because he is the newly appearing God." may be the astrological sign for the sun. In the Orphic theogony; Aither and Chaos are born from Chronos. Chronos makes an egg in Aither. The egg splits into two, and Phanes, the first of the Gods, appears.

Guthrie writes that "he is imagined as marvelously beautiful, a figure of shining light, with golden wings on his shoulders, four eyes, and the heads of various animals. He is of both sexes, since he is to create the race of the gods unaided" (Orpheus and Greek Religion: A Study of the orphic Movement [London: Methuen, 1935, p. 8o).

In Transformations and Symbols of the Libido (1912) while discussing mythological conceptions of creative force, Jung drew attention to the "Orphic figure of Phanes, the ’Shining One,’ the first-born, the ’Father of Eros.’ In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian IOma, the God of love, which is also a cosmogonic principle" (CW B, §223). Phanes appears in Black Book 6 in the autumn of 1916. His attributes match the classical depictions, and he is described as the brilliant one, a God of beauty and light. Jung’s copy of Isaac Cory’s Ancient Fragments of the Phoenician, Chaldean, Egyptian, Tryian, Carthaginian, Indian, Persian, and Other Writers; With an Introductory Dissertation; And an Inquiry into the philosophy and Trinity of the Ancients has underlinings in the section containing the Orphic theogony; and a slip of paper and mark by the following statement: "they imagine as the god a conceiving and conceived egg, or a white garment, or a cloud, because Phanes springs forth from these" ([London: William Pickering, 1832], p. 310).

Phanes is Jung's God. On September 28, 1916, Phanes is described as a golden bird (Black Book 6, p. II9). On February 20, 1917, Jung addresses Phanes as the messenger of Abraxas (ibid., p. 167). On May 20,1917, Philemon says that he will become Phanes (ibid., p. 195). On September II, Philemon describes him as follows:

"Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day. / He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with life-filled enchantment. / He is love's embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety butterfly's wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation ... / In truth, Phanes is the happy day ... / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" (Black Book 7, pp. 16-9).

On July 31,1918, Phanes himself says: "The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and nonbeing, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a river of worlds, canopying the heavens-I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in, milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals, denying itself and arising in new splendor through its self-denial. / The heart

of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love. / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity, community, ambiguity Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me" (Black Book 7, pp. 76-80). Carl Jung; Red Book.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/07/e2ff3-red2bbook2billumintation.jpg
2. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_1?crid=26DF766A8NLFD&dchild=1&keywords=jung+red+book&qid=1591439978&sprefix=jung+red%2Cap

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1.1.10 Carl Jung and the "Rhizome" (2023-06-10 04:06)

[1]Jung: His Life And Work, A Biographical Memoir

Back to the Rhizome 1960–1961

Although he was eighty-five in July, 1960, fate that year demanded yet another great effort from Jung.

I do not remember hearing him speak of his original refusal to become involved in a popular exposition of his psychology.

The first time I remember hearing him mention the subject was one spring evening when Ruth Bailey and he came to supper with us in Marie-Louise von Franz's Tower.

By that time he had become quite enthusiastic about the idea of producing a popular volume to be called Man and His Symbols, and he asked for Marie-Louise's collaboration.

He wanted to write only one of the articles himself, asked her to do the very important one on individuation, then discussed the formation of the whole book with her and who would be the best person to ask to write on each subject he wanted to include.

Only later did he ask her to undertake the editing of the whole book from the psychological point of view in the event of his death or ill health.

He did not actually begin to write his own article until some months later.

Jung seemed very well in the early summer of 1960 and was a great deal at Bollingen, including most of July, until just before his eighty-fifth birthday on July 26.

He even fulfilled a long-planned invitation to the members of the Psychological Club to spend an afternoon with him there.

Ruth willingly undertook the considerable work involved and, assisted by Jung's daughters and daughter-in-law, made it a very successful party indeed.

It was especially enjoyed by those members of the club who had never been to Bollingen before.

Nevertheless, when I went down the next morning to help Ruth—as I usually did during those last years—I found Jung very thoughtful and sad.

I do not know, however, whether this was because he had not fully realized before how much the club had changed, since Toni Wolff was no longer there in her role of "club tiger" and how many familiar faces were missing, or whether it was a foreboding that this would be his last really happy visit to his beloved Tower.

At all events, he left for Küsnacht shortly after the club party, to return to his Tower only

once again, in the early spring of 1961.

Jung's eighty-fifth birthday was much more of a strain than his eightieth had been, and it soon became sadly evident that he was indeed five years older.

Nevertheless, he went through it all without showing that it was tiring him so much.

In addition to the same two C. G. Jung Institute parties at the Dolder Hotel, he was made an Ehrenbürgerc of his own village, Küsnacht, which, though he appreciated it very much indeed, involved him in yet another official dinner at the Hotel Sonne.

By that time he was so tired he had serious misgivings as to whether he would be able to get through the evening.

As usual, though, he rose to the occasion, and in no way disappointed his hosts, the Gemeindepräsident, Edward Guggenbühl, and the Gemeinderat.

When the birthday celebrations were over, Jung felt a great need to get right away, in order to be completely quiet for a time.

He decided to go with Fowler McCormick and Ruth Bailey to a favorite small hotel at Onnens in West Switzerland, which they had often made their headquarters before, for drives around its lovely and interesting environs.

When I went to help Ruth with her last-minute preparations, she told me she felt Jung was really badly overtired, but he seemed so glad to be getting away that she could only acquiesce in his wish.

Later she told me that at lunch, about half way to Onnens, he had seemed so seriously unwell that both she and Fowler had tried to persuade him to return home.

But Küsnacht just then was associated with too much effort, so he insisted in going on to Onnens.

That night, however, he was taken seriously ill.

The local doctor, who spent the night in the hotel, was very much afraid it would be the end but, largely thanks to this doctor's efforts and the excellent nursing of Ruth Bailey,

Jung pulled through his collapse.

Naturally, the family had been notified that he was dangerously ill.

They could not bear the idea of their father dying in a distant hotel, so Marianne Niehus and her husband went to Onnens immediately, determined to bring him back in a helicopter.

This he absolutely refused, but since he was by this time considerably better, he did consent to return home in an ambulance.

Jung stood the journey very well, and was glad to be home again, especially since he

was still too ill to have any obligation to meet demands.

Not long after his return, he told the same dream to both Marie-Louise and myself (separately).

We both had the feeling that he still thought he would probably die and wanted the dream to be recorded.

He dreamed:

He saw the “other Bollingen” bathed in a glow of light, and a voice told him that it was now completed and ready for habitation. Then far below he saw a mother wolverine teaching her child to dive and swim in a stretch of water.

This was obviously a death dream, for he had often dreamed of this “other Bollingen” before, in various stages of construction, and he had always spoken of it as being in the unconscious, in the Beyond.

The end of the dream has the same meaning: the dreamer must soon pass into another element (usually called another world) and learn as different a way of adaptation as the young wolverine, who was already at home on dry ground, had to learn in the water.

Evidently Mother Nature was ready for the change and prepared to give him her full support.

This dream made both Marie-Louise and me very sad, for it was clear that Jung would soon be leaving us to go to “the other Bollingen.”

In fact, it may have been this dream that loosened his strong tie to his earthly Bollingen.

Once again, as had happened so often before, Jung’s complete acceptance of death gave him a new lease of life, to his own great surprise.

He recovered quickly and was pretty well all winter, but I do not think quite as well as before his eighty-fifth birthday.

At all events, contrary to his earlier practice, he made no attempt to go to Bollingen and also abstained from his usual winter visit to the Tessin. Although he was undoubtedly declining physically, his mind and psychic understanding steadily increased, right up to the end.

If he forgot the slightest thing (actually he did so less than when he was younger!), he immediately said:

“There, I told you I was getting senile!” If he believed this himself, it was the only illusion I ever knew him to harbor.

Although he remained steadily in Küsnacht until the early spring, he was very active.

He gave himself fully to writing his article for Man and His Symbols—which he wrote in English, since the book first appeared in that language—and to reading and criticizing the other articles as they were submitted to him.

He was especially pleased with Marie-Louise's article and made no changes in it.

Jung wrote his article —"Approaching the Unconscious"—for Man and His Symbols in a different way from anything he had written for many years.

He was not pressed into writing it by his creative daimon, but was consciously obeying his dream.

He had dreamed that

"instead of sitting in his study and talking to the great doctors and psychiatrists who used to call on him from all over the world, he was standing in a public place and addressing a multitude of people who were listening to him with rapt attention and understanding what he said . . . ."

Explaining his psychology to people who knew nothing about it had long been most difficult and uncongenial to Jung.

I remember when I first came to Zürich, he told me he had to send those people who knew little or nothing of his psychology to his assistants first, because he no longer had sufficient patience to teach them the ABCs.

When he was asked to give three lectures during the war to the inhabitants of Küsnacht (who knew nothing of his psychology) he told me they gave him more trouble to prepare than all his other lectures put together.

Yet once having realized from his dream that there was "a multitude of people" who could understand his psychology, he never hesitated, but put himself to endless trouble to explain its most fundamental points as simply as possible.

His eightieth birthday experience and the many letters he received from simple people who had read his books or seen and heard him on television must have helped, for he was fully convinced that it was such people who could carry on his psychology.

At all events, there is no doubt that he gave his last months to unremitting effort in carrying out this task.

Perhaps it was the reason he had so unexpectedly been granted a new lease of life after Onnens.

In any case, if he had died then, about nine months earlier, this final article would never have been written.

Jung's great concern with the future of mankind is evident throughout the paper.

He constantly alluded to the danger we are running of destroying ourselves and to the impotence of our conscious efforts to avert this disaster.

In fact, this article might be called his last appeal to man to realize the reality of the unconscious and above all to take his own soul seriously, for Jung saw that this was his sole hope.

Since Man and His Symbols has had a very wide circulation, and has been translated into several languages, this article has certainly been read by a far wider public than anything else he wrote in his last five years.

In fact, we may hope it has reached the people of whom Jung had the most hope: the people who read his books and let them silently change their lives.

Jung no longer had time to edit the book from the psychological point of view, as the publishers had hoped, but foreseeing this, he had arranged for Marie-Louise von Franz to do it for him.

John Freeman has already testified to her success in this endeavor.

Jung indeed read through all that was written of the book before his death, and finished his own article.

He also went steadily on seeing one or two people every day, and kept up his drives and short walks.

He even found the energy to attend the annual Christmas dinner of the Psychological Club, though it evidently tired him and he left soon after dining.

It meant a great deal to the members to meet him at this annual event, and I do not think he ever missed it, except for the years he was away in Africa and India, and in 1946 when he was very ill.

In March he again went to Bollingen with Ruth.

Hans Kuhn was also there, as often as he could be spared from his other duties.

Superficially, Jung seemed much as usual at Bollingen, but one felt it was no longer all important to him to be there.

Presumably, though he never said so, the attachment he had always had was now being transferred to the “other Bollingen,” in the Beyond.

But he was well enough to come up to lunch at Marie-Louise’s Tower on a day so lovely that we were able to have coffee outside.e He also could sit most days at his “water works” where the little stream ran into the lake.

He did not stay nearly as long at Bollingen as he usually did at that time of year.

As far as I remember, he was there only about three weeks.

Very soon after he got back to Küsnacht he had to go for a short time to the Red Cross Hospital in Zürich for a minor checkup.

He had not been in the hospital since 1944—when he was at Hirslanden for five months—and since he had then taken a dislike to hospitals, it was fortunate that this time he had to stay only two or three days.

Although we had been through the English of his article for Man and His Symbols while he was at Bollingen, he went on working at minor alterations for some weeks.

It soon became evident, however, that his physical health was really giving out.

He still saw a few people and went for drives, but on the last drive we took together (on May 6, exactly a month before his death) he did not walk at all, as had been his invariable habit up until then.

He also did not feel like talking, though he seemed anxious to see his favorite roads again, and we drove longer than usual.

One strange thing happened on this last drive: we met and were held up three times by weddings.

Even at the time, I was reminded of the “Todeshochzeit” and Jung’s experience on the way back from the Tessin just after his mother’s death.

I do not know if Jung noticed it himself.

I have the feeling he did, but he did not say anything.

Jung was out only once after this, for a drive the next day in his own car.

Although he was out a great deal on his large balcony, he no longer came downstairs.

About three weeks before his death, he had a slight stroke which blurred his speech a little, but did not otherwise lame him in any way.

Although he was still about, and even saw people occasionally, it was getting clear that his exceptionally strong body was at last giving out.

He had so often been on the brink of death, however, and been granted a new lease of life, that it was very difficult for us all not to hope that this would happen yet again.

But he was not deceived in this way himself.

He said, several days before his death: “Do the people know I am dying?”

It was evidently still important to him that there should be no repetition of the 1944 dearth of news.

He moved about on the second floor (his library, his bedroom, and a large balcony were on the same floor) until Tuesday May 30, exactly a week before he died, and even did some

writing.

Then he had another slight stroke and had to leave his library for good.

He was just one week in bed and remained conscious to the end.

His last visions were largely concerned with the future of the world after his death.

He [Jung]told Marie-Louise, the last time she saw him, eight days before his death, that he had had a vision in which a large part of the world was destroyed, but, he added, “Thank God, not all of it.”

His last recorded dream which he dreamed a few nights before his death, we owe to Ruth Bailey.

She kindly wrote it out for me at the time:

1. l) He saw a big, round block of stone in a high bare place and on it was inscribed:

“This shall be a sign unto you of wholeness and oneness.”

2) A lot of vessels, pottery vases, on the right side of a square place.

3) A square of trees, all fibrous roots, coming up from the ground and surrounding him. There were gold threads gleaming among the roots.

This is a very beautiful last dream, in which Jung’s unity and wholeness are confirmed and shown to him in the symbol of a round stone. The pots in

the square to the right are also full of meaning, when we remember that in ancient Egypt some parts of the dismembered corpse of the god Osiris

were kept in pots, because it was from these that the resurrection was expected to take place. Moreover, the old Greeks kept pots in their houses

full of wheat seeds. The pots and the soil represented the underworld and the seed the dead waiting for resurrection. About the time of All Souls’ Day, the pots were opened and the dead were supposed to join the living. Christ’s saying: “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24) belongs in the same connection.

As to the roots, Jung said in Memories:

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away—an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we

see is the blossom, which passes. The rhizome remains.

Now that the “blossom was passing away” and proving itself, like all mortal life, to be “an ephemeral apparition,” the eternal roots, that were also C. G. Jung, appeared above the surface and spread themselves protectingly over him.

This dream tells us with the greatest clearness that Jung was dying at the right time, and was about to be received by that rhizome which he had always known was there as his “true invisible life.”

Or, to use the language he used in Memories, his No. 1 personality was dying, but his No. 2 remained unchanged.

Jung died at a quarter to four on Tuesday afternoon, June 6.

There were again some synchronistic events, as there had been in 1944.

I remember most vividly that when I went to fetch my car, just before he died, I found the battery, which was not old and had never given the slightest trouble before, completely run down. This puzzled me very much at the time; when Ruth telephoned about half an hour later, it seemed quite natural and as if the car had known.

There was, however, no thunderstorm at the time Jung died (as has been reported from time to time).

That came an hour or two later, at which time lightning struck a tall poplar tree in his garden at the edge of the lake.

This is most unusual, for the water attracts the lightning and therefore trees and houses on its banks are usually immune.

The tree was not destroyed, only a great deal of its bark was stripped off. In fact, it was discovered by the family when they found the lawn covered with bits of bark when they went into the garden after the storm was over.

Jung himself said of death in Memories:

. . . death is indeed a fearful piece of brutality; there is no sense in pretending otherwise. It is brutal not only as a physical event but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death.

Everyone who had known Jung well was hit amidships by this fact, for his warm, genial physical presence had indeed been replaced by the icy stillness of death.

I remember Franz Riklin, for instance, breaking down when he heard the news and crying like a child, although in our long friendship I never knew him shed another tear.

He was president of the C. G. Jung Institute at the time and, although no president could have bothered Jung less with outer problems, he had always felt Jung’s presence behind him, giving him security and strength.

Jung had died so exactly at the right time, and his death was such a natural event, that we were able to pull ourselves together, to go on with our own lives and the life of the institute by the next morning.

Ever since Jung had so nearly died in India, I had been wondering how far his pupils would endure his death and be able to stand on their own feet.

The answer in 1938 was catastrophic, and not much better during his worst illness in 1944.

During every serious illness I asked myself the same question, and each time the answer became slightly more hopeful.

Had Jung died on one of the earlier occasions of illness, I am sure we should have felt his death to be a far more brutal catastrophe.

As it was, it was more a terribly painful natural event, that we must, could, and did accept.

I realized vividly how mercifully the unconscious had prepared us and how well Jung himself had taught us to stand on our own feet.

The C. G. Jung Institute carried on as Jung would have wished.

It shut its doors only for one day: Friday, June 9, the day of the funeral.

A good deal of pressure was brought to bear on the family to hold the service in Zürich, in the cathedral or the Fraumünster.

I am glad to say they remained firm and held it in their own village church.

Many people came from great distances, such as Fowler McCormick from Chicago, but Küsnacht church is exceptionally large and, although there were crowds of people, everyone found a seat.

Curiously enough, there was another thunderstorm during the service and afterward a downpour of rain.

As time went on and Jung continued to appear in dreams and active imagination, just as he had done in his lifetime, one did indeed realize that the rhizome—or No. 2 personality—seemed completely unchanged by death.

Death is indeed a paradox, as Jung himself had realized so vividly on his way back from the Tessin after his mother’s death.

Not that there is anything parapsychological or spiritualistic concerned; we simply cannot tell how much the individual Jung is involved, for, in his present No. 2 personality, he is utterly beyond our experience or comprehension.

Perhaps the help comes from an archetype that Jung's whole life and teaching has constellated so strongly that in dreams it often appears in his form or speaks with his voice. I do not know.

When I stood by his infinitely peaceful and yet very remote dead body, I could only say "Thank you" again and again.

And that is how I still feel toward this life which was lived so fully and that we were privileged to know: a profound and boundless gratitude. Barbara Hannah, Jung: His Life and His Work, Pages 342-350

1. https://www.amazon.com/Jung-Life-Work-Biographical-Memoir/dp/1888602074/ref=sr_1_1?crid=AIPFE7P8YQPR&dchild=1&keywords=jung+his+life+and+work&qid=1591433228&spr

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1.1.11 With the voice I am in a similar situation. (2023-06-11 03:32)

[2]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

“I have often met with the objection that the thoughts which the voice represents are no more than the thoughts of the individual himself.

That may be; but I would call a thought my own only when I have thought it, just as I would call money my own only when I have earned or acquired it in a conscious and legitimate manner.

If somebody gives me the money as a present, then I shall certainly not say to my benefactor, “Thank you for my money,” although to a third person I might say afterwards: “This is my own

money.”

With the voice I am in a similar situation.

The voice gives me certain contents, exactly as if a friend were informing me of his ideas.

It would be neither decent nor truthful to suggest that what he says are my own ideas. Carl Jung; Psychology and Religion; Page 46.

This is the reason why I differentiate between what I have produced or acquired by my own conscious effort and what is clearly and unmistakably a product of the unconscious.

Someone may object that the so-called unconscious mind is merely my own mind and that, therefore, such a differentiation is superfluous.

But I am not at all convinced that the unconscious mind is merely my mind, because the term “unconscious” means that I am not even conscious of it.

As a matter of fact, the concept of the unconscious is an assumption for the sake of convenience.

In reality I am totally unconscious of-or, in other words, I do not know at all-where the voice comes from.

Not only am I incapable of producing the phenomenon at will, I am unable to anticipate what the voice will say.

Under such conditions it would be presumptuous to refer to the factor that produces the voice as my unconscious or my mind.

This would not be accurate, to say the least.

The fact that you perceive the voice in your dream proves nothing at all, for you can also hear the noises in the street, which you would never think of calling your own. Carl Jung; Psychology and Religion; Pages 46-47.

To put it simply one could say: Since we do not know everything, practically every experience, fact, or object contains something unknown.

Hence, if we speak of the totality of an experience, the word “totality” can refer only to the conscious part of it.

As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced.

The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness.” Carl Jung; Psychology and Religion; Page 49.

[3]http://pathofsoul.org/2012/11/28/the-subject-of-the-deep/

1. https://i0.wp.com/carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/765a3-words.jpg?ssl=1
2. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?dchild=1&keywords=jung+and+religion&qid=1591432907&sr=8-1
3. http://pathofsoul.org/2012/11/28/the-subject-of-the-deep/

1.1.12 Carl Jung on “Primitive.” Lexicon (2023-06-11 03:43)

[1]Carl Jung Depth Psychology Facebook Group. Come Join Us.

[2]Carl Jung Lexicon NYAAP

Primitive:

Descriptive of the original, or undifferentiated, human psyche. (See also archaic.)

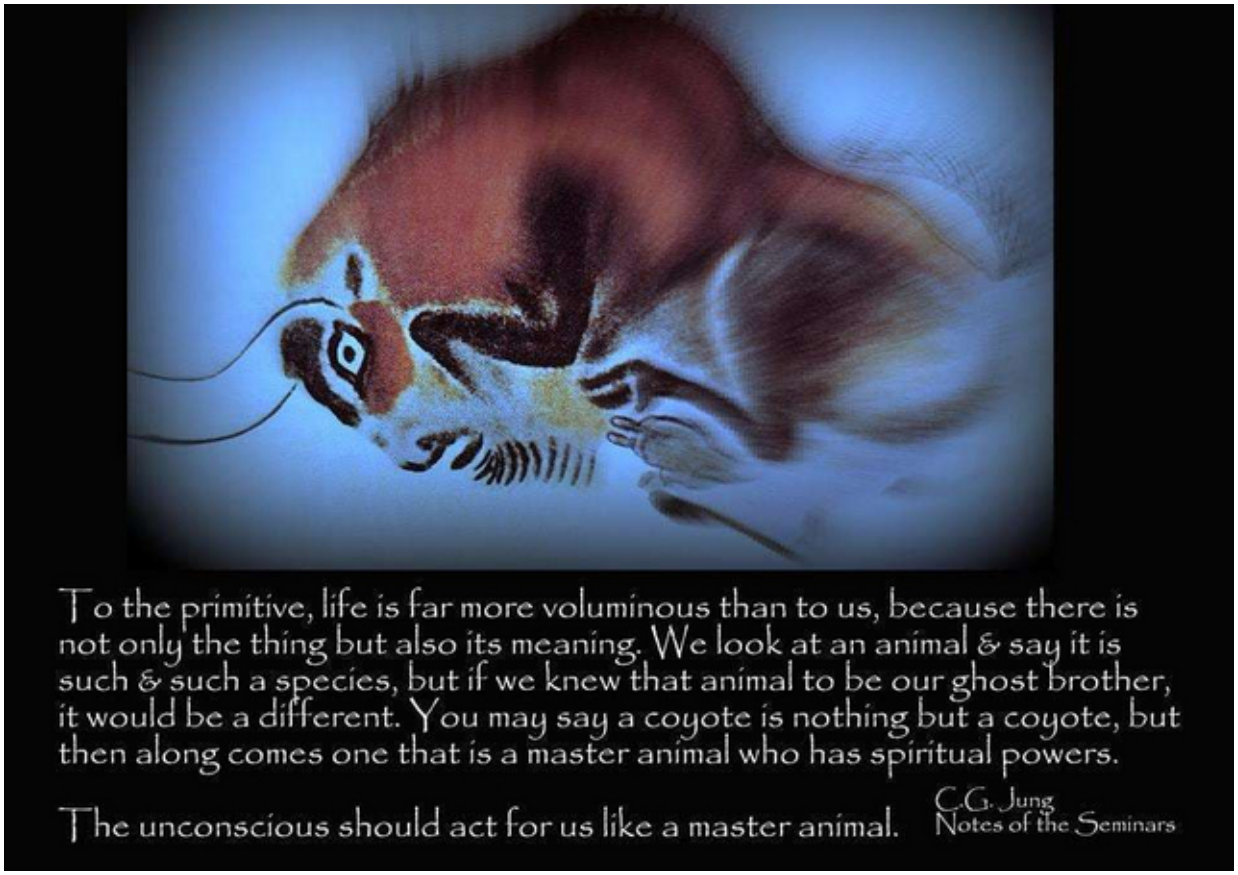
I use the term “primitive” in the sense of “primordial,” and . . . do not imply any kind of value judgment.

Also, when I speak of a “vestige” of a primitive state, I do not necessarily mean that this state will sooner or later come to an end.

On the contrary, I see no reason why it should not endure as long as humanity lasts.["A

Review of the Complex Theory," CW 8, par. 218.]

http://www.nyaap.org/jung-lexicon/p/


To the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning. We look at an animal & say it is such & such a species, but if we knew that animal to be our ghost brother, it would be a different. You may say a coyote is nothing but a coyote, but then along comes one that is a master animal who has spiritual powers.
The unconscious should act for us like a master animal.
C.G. Jung
Notes of the Seminars

We say: Well, those are just primitives, we do more useful things. But such things are less meaningful, they are always only about doing business. Whereas those people take care of the business of the world.
~Carl Jung, Psychology of Yoga and Meditation, Page 113

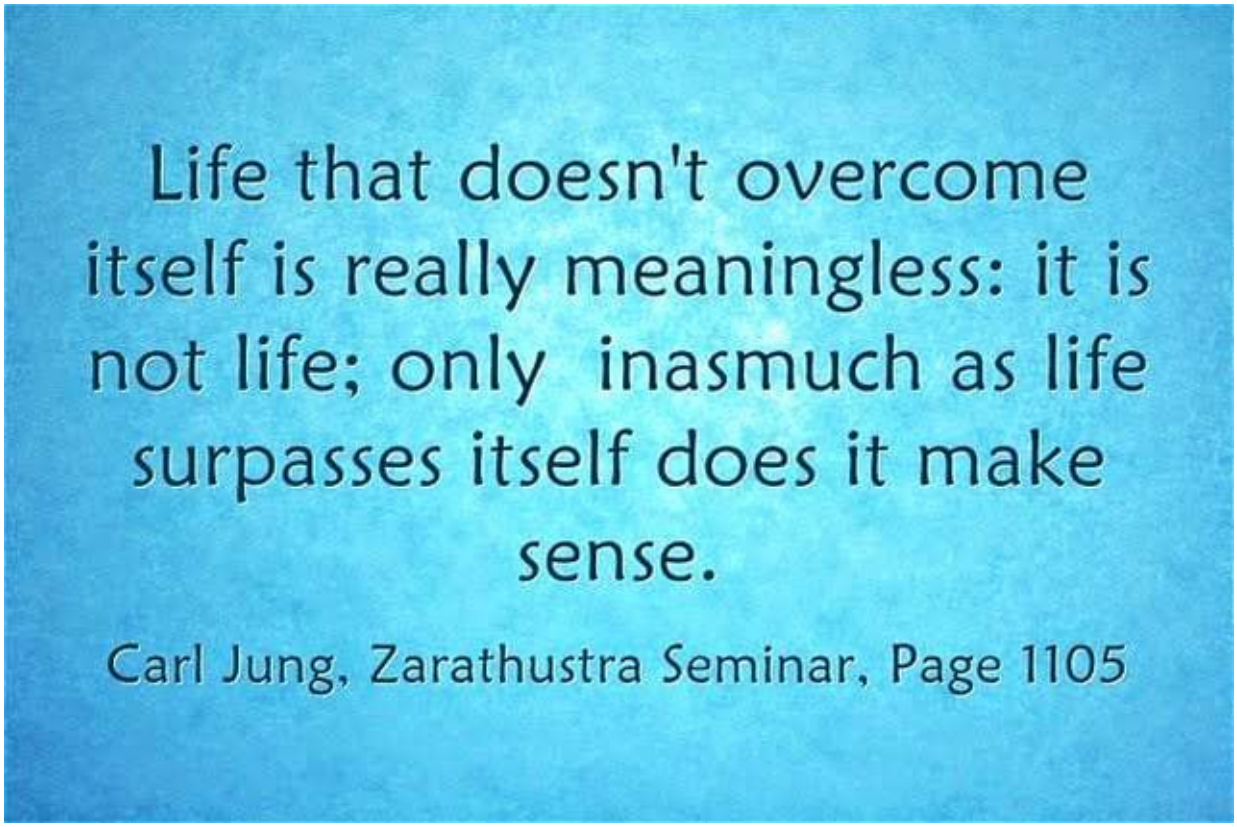
1. https://carljungdepthpsychologysite.blog/2021/12/18/carl-jung-depth-psychology-facebook-group-come-join-us/

2. http://www.nyaap.org/jung-lexicon/p/

1.1.13 Carl Jung: Man cannot stand a meaningless life. (2023-06-12 02:53)

[1]Carl Jung Depth Psychology Facebook Group

[2]


Life that doesn't overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense.
Carl Jung, Zarathustra Seminar, Page 1105

[3]C.G. Jung Speaking : Interviews and Encounters

increasingly necessary for people to behave communally and collectively, now do you think it’s possible that the highest development of man may be to submerge his own individuality

in a kind of collective consciousness?

JUNG: That’s hardly possible. I think there will be a reaction — a reaction will set in against this communal dissociation.

You know, man doesn’t stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness.

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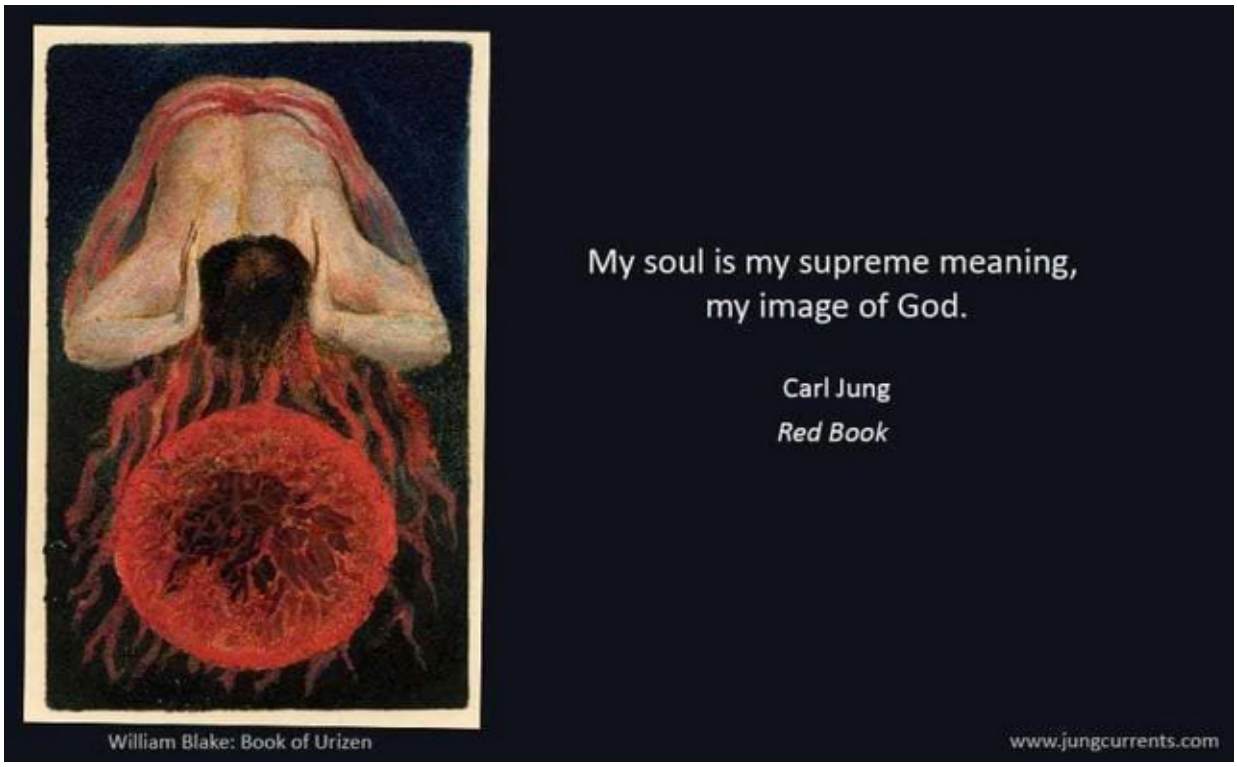
Man cannot stand a meaningless life. C.G. Jung Speaking, Pages 438-439.

Dreams never exactly repeat an experience, they always have a meaning.
–Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 88



1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/07e3c-1c.jpg
3. https://www.amazon.com/C-G-Jung-Speaking-Interviews-Encounters/dp/0330259954/ref=sr_1_1?crid=3G23CUTJA0P9X&dchild=1&keywords=jung+mcguire+interviews&qid=1591432

1.1.14 What is remarkable about Christianity (2023-06-14 05:58)

[1]Carl Jung Depth Psychology Facebook Group

[2]Memories Dreams Reflections

Late Thoughts

Any Biography of myself, must, I think, take account of the following reflections.

It is true that they may well strike others as highly theoretical, but making "theory" of this sort is as much a part of me, as vital a function of mine, as eating and drinking.

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side."

It does this in the form of the new myth of dissension in heaven, first alluded to in the creation myth in which a serpent-like antagonist of the Creator appears, and lures man to disobedience by the promise of increased conscious knowledge (scientes bonum et malum).

The second allusion is to the fall of the angels, a premature invasion of the human world by unconscious contents.

The angels are a strange genus: they are precisely what they are and cannot be anything else.

They are in themselves soulless beings who In the original sense of the Greek iheorein, ’looking about the world," or the represent nothing but the thoughts and intuitions of their Lord.

Angels who fall, then, are exclusively "bad" angels.

These release the well-known effect of "inflation/* which we can also observe nowadays

in the megalomania of dictators: the angels beget with men a race of giants which ends by threatening to devour mankind, as is told in the book of Enoch.

The third and decisive stage of the myth, however, is the self-realization of God in human form, in fulfillment of the Old Testament idea of the divine marriage and its consequences.

As early as the period of primitive Christianity, the idea of the incarnation had been refined to include the intuition of "Christ within us."

Thus the unconscious wholeness penetrated into the psychic realm of inner experience, and man was made aware of all that entered into his true configuration.

This was a decisive step, not only for man, but also for the Creator Who, in the eyes of those who had been delivered from darkness, cast off His dark qualities and became the summum bonum.

This myth remained unassailably vital for a millennium until the first signs of a further transformation of consciousness began appearing in the eleventh century of unrest and doubt increased, until at the end of the second millennium the outlines of a universal catastrophe became apparent, at first in the form of a threat to consciousness.

This threat consists in giantism in other words, a hubris of consciousness in the assertion: "Nothing is greater than man and his deeds."

The otherworldliness, the transcendence of the Christian myth was lost, and with it the view that wholeness is achieved in the other world.

Light is followed by shadow, the other side of the Creator.

This development reached its peak in the twentieth century.

The Christian world is now truly confronted by the principle of evil, by naked injustice, tyranny, lies, slavery, and coercion of conscience.

This manifestation of naked evil has assumed apparently permanent form in the Russian nation; but its first violent eruption came in Germany.

That outpouring of evil revealed to what extent Christianity has been undermined in the twentieth century.

In the face of that, evil can no longer be minimized by the euphemism of the privatio boni.

Evil has become a determinant reality.

It can no longer be dismissed from the world by a circumlocution.

We must learn how to handle it, since it is here to stay.

How we can live with it without terrible consequences cannot for the present be conceived.

In any case, we stand in need of a reorientation, a metanoia.

Touching evil brings with it the grave peril of succumbing to it.

We must, therefore, no longer succumb to anything at all, not even to good.

A so-called good to which we succumb loses its ethical character.

Not that there is anything bad in it on that score, but to have succumbed to it may breed trouble.

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism.

We must beware of thinking of good and evil as absolute opposites.

The criterion of ethical action can no longer consist in the simple view that good has the force of a categorical imperative, while so-called evil can resolutely be shunned.

Recognition of the reality of evil necessarily relativizes the good, and the evil likewise, converting both into halves of a paradoxical whole.

In practical terms, this means that good and evil are no longer so self-evident.

We have to realize that each represents a judgment.

In view of the fallibility of all human judgment, we cannot believe that we will always judge rightly.

We might so easily be the victims of misjudgment.

The ethical problem is affected by this principle only to the extent that we become somewhat uncertain about moral evaluations.

Nevertheless we have to make ethical decisions.

The relativity of "good" and "evil" by no means signifies that these categories are invalid, or do not exist.

Moral judgment is always present and carries with it characteristic psychological consequences.

I have pointed out many times that as in the past, so in the future the wrong we have done, thought, or intended will wreak its vengeance on our souls.

Only the contents of judgment are subject to the differing conditions of time and place and, therefore, take correspondingly different forms.

For moral evaluation is always founded upon the apparent certitudes of a moral code which pretends to know precisely what is good and what evil.

But once we know how uncertain the foundation is, ethical decision becomes a subjective, creative act.

We can convince ourselves of its validity only Deo concedente that is, there must be a spontaneous and decisive impulse on the part of the unconscious.

Ethics itself, the decision between good and evil, is not affected by this impulse, only made more difficult for us.

Nothing can spare us the torment of ethical decision.

Nevertheless, harsh as it may sound, we must have the freedom in some circumstances to avoid the known moral good and do what is considered to be evil, if our ethical decision so requires.

In other words, again: we must not succumb to either of the opposites.

A useful pattern is provided by the neti neti of Indian philosophy.

In given cases, the moral code is undeniably abrogated and ethical choice is left to the individual.

In itself there is nothing new about this idea; in pre-psychology days such difficult choices were also known and came under the heading of "conflict of duties

As a rule, however, the individual is so unconscious that he altogether fails to see his own potentialities for decision.

Instead he is constantly and anxiously looking around for external rules and regulations which can guide him in his perplexity.

Aside from general human inadequacy, a good deal of the blame for this rests with education, which promulgates the old generalizations and says nothing about the secrets of private experience.

Thus, every effort is made to teach idealistic beliefs or conduct which people know in their hearts they can never live up to, and such ideals are preached by officials who know that they themselves have never lived up to these high standards and never will.

What is more, nobody ever questions the value of this kind of teaching.

Therefore the individual who wishes to have an answer to the problem of evil, as it is posed today, has need, first and foremost, of self-knowledge, that is, the utmost possible knowledge of his own wholeness.

He must know relentlessly how much good he can do, and what crimes he is capable of,

and must beware of regarding the one as real and the other as illusion.

Both are elements within his nature, and both are bound to come to light in him, should he wish as he ought to live without self-deception or self-delusion.

In general, however, most people are hopelessly ill equipped for living on this level, although there are also many persons today who have the capacity for profounder insight into themselves.

Such self-knowledge is of prime importance, because through it we approach that fundamental stratum or core of human nature where the instincts dwell.

Here are those preexistent dynamic factors which ultimately govern the ethical decisions of our consciousness.

This core is the unconscious and its contents, concerning which we cannot pass any final judgment.

Our ideas about it are bound to be inadequate, for we are unable to comprehend its essence cognitively and set rational limits to it.

We achieve knowledge of nature only through science, which enlarges consciousness; hence deepened self-knowledge also requires science, that is, psychology.

No one builds a telescope or microscope with one turn of the wrist, out of good will alone, without a knowledge of optics.

Today we need psychology for reasons that involve our very existence.

We stand perplexed and stupefied before the phenomenon of Nazism and Bolshevism because we know nothing about man, or at any rate have only a lopsided and distorted picture of him.

If we had self-knowledge, that would not be the case.

We stand face to face with the terrible question of evil and do not even know what is before us, let alone what to pit against it.

And even if we did know, we still could not understand "how it could happen here."

With glorious naiveté a statesman comes out with the proud declaration that he has no "imagination for evil/’

Quite right: we have no imagination for evil, but evil has us in its grip.

Some do not want to know this, and others are identified with evil.

That is the psychological situation in the world today: some call themselves Christian and imagine that they can trample so-called evil underfoot by merely willing to; others have succumbed to it and no longer see the good.

Evil today has become a visible Great Power.

One half of humanity battens and grows strong on a doctrine fabricated by human ratiocination; the other half sickens from the lack of a myth commensurate with the situation.

The Christian nations have come to a sorry pass; their Christianity slumbers and has neglected to develop its myth further in the course of the centuries.

Those who gave expression to the dark stirrings of growth in mythic ideas were refused a hearing; Gioacchino da Fiore, Meister Eckhart, Jacob Boehme, and many others have remained obscurantists for the majority.

The only ray of light is Pius XII and his dogma.

But people do not even know what I am referring to when I say this.

They do not realize that a myth is dead if it no longer lives and grows.

Our myth has become mute, and gives no answers.

The fault lies not in it as it is set down in the Scriptures, but solely in us, who have not developed it further, who, rather, have suppressed any such attempts.

The original version of the myth offers ample points of departure and possibilities of development.

For example, the words are put into Christ's mouth: "Be ye therefore wise as serpents, and harmless as doves."

For what purpose do men need the cunning of serpents?

And what is the link between this cunning and the innocence of the dove? "Except ye become as little children . . ."

Who gives thought to what children are like in reality?

By what morality did the Lord justify the taking of the ass which he needed in order to ride in triumph into Jerusalem?

How was it that, shortly afterward, he put on a display of childish bad temper and cursed the fig tree?

What kind of morality emerges from the parable of the unjust steward, and what profound insight, of such far-reaching significance for our own predicament, from the apocryphal logion: "Man, if thou knowest what thou dost, thou art blessed; but if thou knowest not, thou art accursed and a transgressor of the law"?

What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do"?

I will not discuss the transparent prophecies of the Book of Revelation, because no one believes in them and the whole subject is felt to be an embarrassing one.

The old question posed by the Gnostics, "Whence comes evil?" has been given no answer by the Christian world, and Origen's cautious suggestion of a possible redemption of the devil was termed a heresy.

Today we are compelled to meet that question; but we stand empty-handed, bewildered, and perplexed, and cannot even get it into our heads that no myth will come to our aid although we have such urgent need of one.

As the result of the political situation and the frightful, not to say diabolic, triumphs of science, we are shaken by secret shudders and dark forebodings; but we know no way out, and very few persons indeed draw the conclusion that this time the issue is the long since forgotten soul of man.

A further development of myth might well begin with the outpouring of the Holy Spirit upon the apostles, by which they were made into sons of God, and not only they, but all others who through them and after them received the filiation sonship of God and thus partook of the certainty that they were more than autochthonous animalia sprung from the earth, that as the twice-born they had their roots in the divinity itself.

Their visible, physical life was on this earth; but the invisible inner man had come from and would return to the primordial image of wholeness, to the eternal Father, as the Christian myth of salvation puts it.

Just as the Creator is whole, so His creature, His son, ought to be whole.

Nothing can take away from the concept of divine wholeness.

But unbeknownst to all, a splitting of that wholeness ensued; there emerged a realm of light and a realm of darkness.

This outcome, even before Christ appeared, was clearly prefigured, as we may observe inter alia in the experience of Job, or in the widely disseminated Book of Enoch, which belongs to immediate pre-Christian times.

In Christianity, too, this metaphysical split was plainly perpetuated: Satan, who in the Old Testament still belonged to the intimate entourage of Yahweh, now formed the diametrical and eternal opposite of the divine world.

He could not be uprooted.

It is therefore not surprising that as early as the beginning of the eleventh century the belief arose that the devil, not God, had created the world.

Thus the keynote was struck for the second half of the Christian aeon, after the myth of the fall of the angels had already explained that these fallen angels had taught men a dangerous knowledge of science and the arts.

What would these old storytellers have to say about Hiroshima?

The visionary genius of Jacob Boehme recognized the paradoxical nature of the God-image and thus contributed to the further development of the myth.

The mandala symbol sketched by Boehme is a representation of the split God, for the inner circle is divided into two semicircles standing back to back.

Since dogma holds that God is wholly present in each of the three Persons,

He is also wholly present in each part of the outpoured Holy Spirit; thus every man can partake of the whole of God and hence of the filiation.

The complexio oppositorum of the God-image thus enters into man, and not as unity, but as conflict, the dark half of the image coming into opposition with the accepted view that God is "Light."

This very process is taking place in our own times, albeit scarcely recognized by the official teachers of humanity whose task, supposedly, is to understand such matters.

There is the general feeling, to be sure, that we have reached a significant turning point in the ages, but people imagine that the great change has to do with nuclear fission and fusion, or with space rockets.

What is concurrently taking place in the human psyche is usually overlooked.

Insofar as the God-image is, from the psychological point of view, a manifestation of the ground of the psyche, and insofar as the cleavage in that image is becoming clear to mankind as a profound dichotomy which penetrates even into world politics, a compensation has arisen.

This takes the form of circular symbols of unity which represent a synthesis of the opposites within the psyche.

I refer to the worldwide rumors of Unidentified Flying Objects, of which we began to hear as early as 1943.

These rumors are founded either upon visions or upon actual phenomena.

The usual story about the UFOs is that they are some kind of spacecraft coming from other planets or even from the fourth dimension.

More than twenty years earlier (in 1918), in the course of my investigations of the collective unconscious, I discovered the presence of an apparently universal symbol of a similar type the mandala symbol.

To make sure of my case, I spent more than a decade amassing additional data, before announcing my discovery for the first time.

The mandala is an archetypal image whose occurrence is attested throughout the ages.

It signifies the wholeness of the self.

This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man.

In contrast to Boehme's mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted.

Since this process takes place in the collective unconscious, it manifests itself everywhere.

The worldwide stories of the UFOs are evidence of that; they are the symptom of a universally present psychic disposition.

Insofar as analytical treatment makes the "shadow" conscious, it causes a cleavage and a tension of opposites which in their turn seek compensation in unity.

The adjustment is achieved through symbols.

The conflict between the opposites can strain our psyche to the breaking point, if we take them seriously, or if they take us seriously.

The tertium non datur of logic proves its worth: no solution can be seen.

If all goes well, the solution, seemingly of its own accord, appears out of nature.

Then and then only is it convincing. It is felt as "grace/*

Since the solution proceeds out of the confrontation and clash of opposites, it is usually an unfathomable mixture of conscious and unconscious factors, and therefore a symbol, a coin split into two halves which fit together precisely.

It represents the result of the joint labors of consciousness and the unconscious, and attains the likeness of the God-image in the form of the mandala, which is probably the simplest model of a concept of wholeness, and one which spontaneously arises in the mind as a representation of the struggle and reconciliation of opposites.

The clash, which is at first of a purely personal nature, is soon followed by the insight that tie subjective conflict is only a single instance of the universal conflict of opposites.

Our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche.

For that reason the God-image is always a projection of the inner experience of a powerful vis- &-vi $.

This is symbolized by objects from which the inner experience has taken its initial im-

pulse, and which from then on preserve numinous significance, or else it is characterized by its numinosity and the overwhelming force of that numinosity.

In this way the imagination liberates itself from the concretism of the object and attempts to sketch the image of the invisible as something which stands behind the phenomenon.

I am thinking here of the simplest basic form of the mandala, the circle, and the simplest (mental) division of the circle, the quadrant or, as the case may be, the cross.

Such experiences have a helpful or, it may be, annihilating effect upon man.

He cannot grasp, comprehend, dominate them; nor can he free himself or escape from them, and therefore feels them as overpowering.

Recognizing that they do not spring from his conscious personality, he calls them mana, daimon, or God. Science employs the term "the unconscious," thus admitting that it knows nothing about it, for it can know nothing about the substance of the psyche when the sole means of knowing anything is the psyche.

Therefore the validity of such terms as mana, daimon, or God can be neither disproved nor affirmed.

We can, however, establish that the sense of strangeness connected with the experience of something objective, apparently outside the psyche, is indeed authentic.

We know that something unknown, alien, does come our way, just as we know that we do not ourselves make a dream or an inspiration, but that it somehow arises of its own accord.

What does happen to us in this manner can be said to emanate from mana, from a daimon, a god, or the unconscious.

The first three terms have the great merit of including and evoking the emotional quality of numinosity, whereas the latter the unconscious is banal and therefore closer to reality.

This latter concept includes the empirical realm that is, the commonplace reality we know so well.

The unconscious is too neutral and rational a term to give much impetus to the imagination.

The term, after all, was coined for scientific purposes, and is far better suited to dispassionate observation which makes no metaphysical claims than are the transcendental concepts, which are controversial and therefore tend to breed fanaticism.

Hence I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language.

When I do use such mythic language, I am aware that "mana," "daimon," and "God" are synonyms for the unconscious that is to say, we know just as much or just as little about them

as about the latter.

People only believe they know much more about them and for certain purposes that belief is far more useful and effective than a scientific concept.

The great advantage of the concepts "daimon" and "God" lies in making possible a much better objectification of the vis-d-vis, namely, a personification of it.

Their emotional quality confers life and effectuality upon them.

Hate and love, fear and reverence, enter the scene of the confrontation and raise it to a drama.

What has merely been "displayed" becomes "acted."

The whole man is challenged and enters the fray with his total reality.

Only then can he become whole and only then can "God be born," that is, enter into human reality and associate with man in the form of "man."

By this act of incarnation man that is, his ego is inwardly replaced by "God," and God becomes outwardly man, in keeping with the saying of Jesus: "Who sees me, sees the Father."

It is at this point that the shortcomings of mythic terminology become apparent.

The Christian’s ordinary conception of God is of an omnipotent, omniscient, and all-merciful Father and Creator of the world.

If this God wishes to become man, an incredible kenosis (emptying) is required of Him, in order to reduce His totality to the infinitesimal human scale.

Even then it is hard to see why the human frame is not shattered by the incarnation.

Theological thinkers have therefore felt it necessary to equip Jesus with qualities which raise him above ordinary human existence.

Above all he lacks the macula peccati (stain of original sin).

For that reason, if for no other, he is at least a god-man or a demigod.

The Christian God-image cannot become incarnate in empirical man without contradictions quite apart from the fact that man with all his external characteristics seems little suited to representing a god.

The myth must ultimately take monotheism seriously and put aside its dualism, which, however much repudiated officially, has persisted until now and enthroned an eternal dark antagonist alongside the omnipotent Good.

Room must be made within the system for the philosophical complexio oppositorum of Nicholas of Cusa and the moral ambivalence of Jacob Boehme; only thus can the One God be granted the wholeness and the synthesis of opposites which should be His.

It is a fact that symbols, by their very nature, can so unite the opposites that these no longer diverge or clash, but mutually supplement one another and give meaningful shape to life.

Once that has been experienced, the ambivalence in the image of a nature-god or Creator-god ceases to present difficulties.

On the contrary, the myth of the necessary incarnation of God the essence of the Christian message can then be understood as man’s creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality.

The unavoidable internal contradictions in the image of a Creator-god can be reconciled in the unity and wholeness of the self as the coniunctio oppositorum of the alchemists or as a unio mystica.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself.

That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of His creation, and man conscious of himself.

That is the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it.

It is an explanatory myth which has slowly taken shape within me in the course of the decades.

It is a goal I can acknowledge and esteem, and which therefore satisfies me.

By virtue of his reflective faculties, man is raised out of the animal world, and by his mind he demonstrates that nature has put a high premium precisely upon the develop merit of consciousness.

Through consciousness he takes possession of nature by recognizing the existence of the world and thus, as it were, confirming the Creator.

The world becomes the phenomenal world, for without conscious reflection it would not be.

If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention.

Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured.

The biological and political history of man is an elaborate repetition of the same thing.

But the history of the mind offers a different picture.

Here the miracle of reflecting consciousness intervenes the second cosmogony.

The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge.

I do not imagine that in my reflections on the meaning of man and his myth I have uttered a final truth, but I think that this is what can be said at the end of our aeon of the Fishes, and perhaps must be said in view of the coming aeon of Aquarius (the Water Bearer), who has a human figure and is next to the sign fishes in reverse.

The Water Bearer seems to represent the self.

With a sovereign gesture he pours the contents of his jug into the mouth of Piscis austrinus which symbolizes a son, a still unconscious content. Out of this unconscious content will emerge, after the passage of another aeon of more than two thousand years, a future whose features are indicated by the symbol of Capricorn: an aigokeros, the monstrosity of the Goat-Fish, made up of two undifferentiated animal elements which have grown together.

This strange being could easily be the primordial image of a Creator-god confronting "man," the Anthropos.

On this question there is a silence within me, as there is in the empirical data at my disposal the products of the unconscious of other people with which I am acquainted, or historical documents.

If insight does not come by itself, speculation is pointless.

It makes sense only when we have objective data comparable to our material on the aeon of Aquarius.

We do not know how far the process of coming to consciousness can extend, or where it will lead.

It is a new element in the story of creation, and there are no parallels we can look to.

We therefore cannot know what potentialities are inherent in it.

Neither can we know the prospects for the species Homo sapiens.

Will it imitate the fate of other species, which once flourished on the earth and now are

extinct?

Biology can advance no reasons why this should not be so.

The need for mythic statements is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness, from the co-operation between conscious and unconscious.

Meaninglessness inhibits fullness of life and is therefore equivalent to illness.

Meaning makes a great many things endurable perhaps everything.

No science will ever replace myth, and a myth cannot be made out of any science.

For it is not that "God" is a myth, but that myth is the revelation of a divine life in man.

It is not we who invent myth, rather it speaks to us as a Word of God.

The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God.

There is nothing about this Word that could not be considered known and human, except for the manner in which it confronts us spontaneously and places obligations upon us.

It is not affected by the arbitrary operation of our will.

We cannot explain an inspiration.

Our chief feeling about it is that it is not the result of our own ratiocinations, but that it came to us from elsewhere.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers?

After all, often we do not even know, until sometime afterward, that the dream represented foreknowledge, or knowledge of something that happened at a distance.

The Word happens to us; we suffer it, for we are victims of a profound uncertainty: with God as a complexio oppositorum, all things are possible, in the fullest meaning of the phrase. Truth and delusion, good and evil, are equally possible.

Myth is or can be equivocal, like the oracle of Delphi or like a dream.

We cannot and ought not to repudiate reason; but equally we must cling to the hope that instinct will hasten to our aid in which case God is supporting us against God, as Job long ago understood.

Everything through which the "other will" is expressed proceeds from man his thinking, his words, his images, and even his limitations.

Consequently he has the tendency to refer everything to himself, when lie. begins to think in clumsy psychological terms, and decides that everything proceeds out of his intentions and out of himself.

With childlike naivete he assumes that he knows all his own reaches and knows what he is "in himself."

Yet all the while he is fatally handicapped by the weakness of his consciousness and the corresponding fear of the unconscious.

Therefore he is utterly unable to separate what he has carefully reasoned out from what has spontaneously flowed to him from another source.

He has no objectivity toward himself and cannot yet regard himself as a phenomenon which he finds in existence and with which, for better or worse, he is identical.

At first everything is thrust upon him, everything happens to him, and it is only by great effort that he finally succeeds in conquering and holding for himself an area of relative freedom.

Only when he has won his way to this achievement, and then only, is he in a position to recognize that he is confronting his instinctive foundations, given him from the beginning, which he cannot make disappear, however much he would like to.

His beginnings are not by any means mere pasts; they live with him as the constant substratum of his existence, and his consciousness is as much molded by them as by the physical world around him.

These facts assail man from without and from within with overwhelming force/

He has summed them up under the idea of divinity, has described their effects with the aid of myth, and has interpreted this myth as the "Word of God," that is, as the inspiration and revelation of the numen from the "other side."

There is no better means of intensifying the treasured feeling of individuality than the possession of a secret which the individual is pledged to guard.

The very beginnings of societal structures reveal the craving for secret organizations.

When no valid secrets really exist, mysteries are invented or contrived to which privileged initiates are admitted.

Such was the case with the Rosicrucians and many other societies.

Among these pseudo secrets there are ironically real secrets of which the initiates are entirely unaware as, for example, in those societies which borrowed their "secret" primarily from the alchemical tradition.

The need for ostentatious secrecy is of vital importance on the primitive level, for the shared secret serves as a cement binding the tribe together.

Secrets on the tribal level constitute a helpful compensation for lack of cohesion in the individual personality, which is constantly relapsing into the original unconscious identity with other members of the group.

Attainment of the human goal an individual who is conscious of his own peculiar nature thus becomes a long, almost hopeless process of education.

For even the individuals whose initiation into certain secrets has marked them out in some way are fundamentally obeying the laws of group identity, though in their case the group is a socially differentiated one.

The secret society is an intermediary stage on the way to individuation.

The individual is still relying on a collective organization to effect his differentiation for him; that is, he has not yet recognized that it is really the individual’s task to differentiate himself from all the others and stand on his own feet.

All collective identities, such as membership in organizations, support of "isms," and so on, interfere with the fulfillment of this task.

Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible; but they are equally shelters for the poor and weak, a home port for the shipwrecked, the bosom of a family for orphans, a land of promise for disillusioned vagrants and weary pilgrims, a herd and a safe fold for lost sheep, and a mother providing nourishment and growth.

It would therefore be wrong to regard this intermediary stage as a trap; on the contrary, for a long time to come it will represent the only possible form of existence for the individual, who nowadays seems more than ever threatened by anonymity.

Collective organization is still so essential today that many consider it, with some justification, to be the final goal; whereas to call for further steps along the road to autonomy appears like arrogance or hubris, fantasticality, or simply folly.

Nevertheless it may be that for sufficient reasons a man feels he must set out on his own feet along the road to wider realms.

It may be that in all the garbs, shapes, forms, modes, and manners of life offered to him he does not find what is peculiarly necessary for him.

He will go alone and be his own company.

He will serve as his own group, consisting of a variety of opinions and tendencies which need not necessarily be marching in the same direction.

In fact, he will be at odds with himself, and will find great difficulty in uniting his own multiplicity for purposes of common action.

Even if he is outwardly protected by the social forms of the intermediary stage, he will have no defense against his inner multiplicity.

The disunion within himself may cause him to give up, to lapse into identity with his surroundings.

Like the initiate of a secret society who has broken free from the undifferentiated collectivity, the individual on his lonely path needs a secret which for various reasons he may not or cannot reveal.

Such a secret reinforces him in the isolation of his individual aims.

A great many individuals cannot bear this isolation.

They are the neurotics, who necessarily play hide-and-seek with others as well as with themselves, without being able to take the game really seriously.

As a rule they end by surrendering their individual goal to their craving for collective conformity a procedure which all the opinions, beliefs, and ideals of their environment encourage.

Moreover, no rational arguments prevail against the environment.

Only a secret which the individual cannot betray one which he fears to give away, or which he cannot formulate in words, and which therefore seems to belong to the category of crazy ideas can prevent the otherwise inevitable retrogression.

The need for such a secret is in many cases so compelling that the individual finds himself involved in ideas and actions for which he is no longer responsible.

He is being motivated neither by caprice nor arrogance, but by a dire necessitas which he himself cannot comprehend.

This necessity comes down upon him with savage fatefulness, and perhaps for the first time in his life demonstrates to him ad oculos the presence of something alien and more powerful than himself in his own most personal domain, where he thought himself the master.

A vivid example is the story of Jacob, who wrestled with the angel and came away with a dislocated hip, but by his struggle prevented a murder.

In those fortunate days, Jacob’s story was believed without question.

A contemporary Jacob, telling such a tale, would be treated to meaningful smiles.

He would prefer not to speak of such matters, especially if he were inclined to have his private views about the nature of Yahweh’s messenger.

Thus he would find himself willy-nilly in possession of a secret that could not be discussed, and would become a deviant from the collectivity.

Naturally, his mental reservation would ultimately come to light, unless he succeeded in playing the hypocrite all his life.

But anyone who attempts to do both, to adjust to his group and at the same time pursue his individual goal, becomes neurotic.

Our modern Jacob would be concealing from himself the fact that the angel was after all the stronger of the two as he certainly was, for no claims were ever made that the angel, too, came away with a limp.

The man, therefore, who, driven by his daimon, steps beyond the limits of the intermediary stage, truly enters the "untrodden, untreadable regions/ sallies into no man's land last only as long as no such conflicts occur, and come swiftly to an end as soon as conflict is sniffed from afar.

I cannot blame the person who takes to his heels at once.

But neither can I approve his finding merit in his weakness and cowardice. Since my contempt can do him no further harm, I may as well say that I find nothing praiseworthy about such capitulations.

But if a man faced with a conflict of duties undertakes to deal with them absolutely on his own responsibility, and before a judge who sits in judgment on him day and night, he may well find himself in an isolated position.

There is now an authentic secret in his life which cannot be discussed if only because he is involved in an endless inner trial in which he is his own counsel and ruthless examiner, and no secular or spiritual judge can restore his easy sleep.

If he were not already sick to death of the decisions of such judges, he would never have found himself in a conflict.

For such a conflict always presupposes a higher sense of responsibility.

It is this very quality which keeps its possessor from accepting the decision of a collectivity.

In his case the court is transposed to the inner world where the verdict is pronounced behind closed doors.

Once this happens, the psyche of the individual acquires heightened importance.

It is not only the seat of his well-known and socially defined ego; it is also the instrument for measuring what it is worth in and for itself.

Nothing so promotes the growth of consciousness as this inner confrontation of opposites.

Quite unsuspected facts turn up in the indictment, and the defense is obliged to discover arguments hitherto unknown.

In the course of this, a considerable portion of the outer world reaches the inner, and by that very fact the outer world is impoverished or relieved.

On the other hand, the inner world has gained that much weight by being raised to the rank of a tribunal for ethical decisions.

However, the once unequivocal ego loses the prerogative of being merely the prosecutor; it must also learn the role of defendant.

The ego becomes ambivalent arid ambiguous, and is caught between hammer and anvil.

It becomes aware of a polarity superordinate to itself.

By no means every conflict of duties, and perhaps not even a single one, is ever really "solved," though it may be argued over, weighed, and counterweighed till doomsday.

Sooner or later the decision is simply there, the product, it would seem, of some kind of short-circuit.

Practical life cannot be suspended in an everlasting contradiction.

The opposites and the contradictions between them do not vanish, however, even when for a moment they yield before the impulse to action.

They constantly threaten the unity of the personality, and entangle life again and again in their dichotomies.

Insight into the dangers and the painfulness of such a state might well decide one to stay at home, that is, never to leave the safe fold and the warm cocoon, since these alone promise protection from inner stress.

Those who do not have to leave father and mother are certainly safest with them.

A good many persons, however, find themselves thrust out upon the road to individuation.

In no time at all they will become acquainted with the positive and negative aspects of human nature.

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago.

Both theoretically and practically, polarity is inherent in all living things.

Set against this overpowering force is the fragile unity of the ego, which has come into being in the course of millennia only with the aid of countless protective measures.

That an ego was possible at all appears to spring from the fact that all opposites seek

to achieve a state of balance.

This happens in the exchange of energy which results from the collision of hot and cold, high and low, and so on.

The energy underlying conscious psychic life is pre-existent to it and therefore at first unconscious.

As it approaches consciousness it first appears projected in figures like mana, gods, daimons, etc., whose numen seems to be the vital source of energy, and in point of fact is so as long as these supernatural figures are accepted.

But as these fade and lose their force, the ego that is, the empirical man seems to come into possession of this source of energy, and does so in the fullest meaning of this ambiguous statement: on the one hand he seeks to seize this energy, to possess it, and even imagines that he does possess it; and on the other hand he is possessed by it.

This grotesque situation can, to be sure, occur only when the contents of consciousness are regarded as the sole form of psychic existence.

Where this is the case, there is no preventing inflation by projections coming home to roost.

But where the existence of an unconscious psyche is admitted, the contents of projection can be received into the inborn instinctive forms which predate consciousness.

Their objectivity and autonomy are thereby preserved, and inflation is avoided.

The archetypes, which are pre-existent to consciousness and condition it, appear in the part they actually play in reality: as a priori structural forms of the stuff of consciousness.

They do not in any sense represent things as they are in themselves, but rather the forms in which things can be perceived and conceived.

Naturally, it is not merely the archetypes that govern the particular nature of perceptions.

They account only for the collective component of a perception.

As an attribute of instinct they partake of its dynamic nature, and consequently possess a specific energy which causes or compels definite modes of behavior or impulses; that is, they may under certain circumstances have a possessive or obsessive force (numinosity!).

The conception of them as daimonia is therefore quite in accord with their nature.

If anyone is inclined to believe that any aspect of the nature of things is changed by such formulations, he is being extremely credulous about words.

The real facts do not change, whatever names we give them.

Only we ourselves are affected.

If one were to conceive of "God" as "pure Nothingness," that has nothing whatsoever to do with the fact of a superordinate principle.

We are just as much possessed as before; the change of name has removed nothing at all from reality.

At most we have taken a false attitude toward reality if the new name implies a denial.

On the other hand, a positive name for the unknowable has the merit of putting us into a correspondingly positive attitude.

If, Therefore, we speak of "God" as an "archetype," we are saying nothing about His real nature but are letting it be known that "God" already has a place in that part of our psyche which is pre-existent to consciousness and that He therefore cannot be considered an invention of consciousness.

We neither make Him more remote nor eliminate Him, but bring Him closer to the possibility of being experienced.

This latter circumstance is by no means unimportant, for a thing which cannot be experienced may easily be suspected of non-existence.

This suspicion is so inviting that so-called believers in God see nothing but atheism in my attempt to reconstruct the primitive unconscious psyche.

Or if not atheism, then Gnosticism anything, heaven forbid, but a psychic reality like the unconscious.

If the unconscious is anything at all, it must consist of earlier evolutionary stages of our conscious psyche.

The assumption that man in his whole glory was created on the sixth day of Creation, without any preliminary stages, is after all somewhat too simple and archaic to satisfy us nowadays.

There is pretty general agreement on that score.

In regard to the psyche, however, the archaic conception holds on tenaciously: the psyche has no antecedents, is a tabula rasa, arises anew at birth, and is only what it imagines itself to be.

Consciousness is phylogenetically and ontogenetically a secondary phenomenon.

It is time this obvious fact were grasped at last.

Just as the body has an anatomical prehistory of millions of years, so also does the psychic system.

And just as the human body today represents in each of its parts the result of this evolution, and everywhere still shows traces of its earlier stages so the same may be said of the psyche.

Consciousness began its evolution from an animal-like state which seems to us unconscious, and the same process of differentiation is repeated in every child.

The psyche of the child in its preconscious state is anything but a tabula rasa; it is already preformed in a recognizably individual way, and is moreover equipped with all specifically human instincts, as well as with the a priori foundations of the higher functions.

On this complicated base, the ego arises.

Throughout life the ego is sustained by this base.

When the base does not function, stasis ensues and then death.

Its life and its reality are of vital importance.

Compared to it, even the external world is secondary, for what does the world matter if the endogenous impulse to grasp it and manipulate it is lacking?

In the long run no conscious will can ever replace the life instinct.

This instinct comes to us from within, as a compulsion or will or command, and if as has more or less been done from time immemorial we give it the name of a personal daimon we are at least aptly expressing the psychological situation.

And if, by employing the concept of the archetype, we attempt to define a little more closely the point at which the daimon grips us, we have not abolished anything, only approached closer to the source of life.

It is only natural that I as a psychiatrist (doctor of the soul) should espouse such a view, for I am primarily interested in how I can help my patients find their healthy base again.

To do that, a great variety of knowledge is needed, as I have learned. Medicine in general has, after all, proceeded in like manner.

It has not made its advances through the discovery of some single trick of healing, thus phenomenally simplifying its methods.

On the contrary, it has evolved into a science of enormous complexity not the least of the reasons being that it has made borrowings from all possible fields.

Hence I am not concerned with proving anything to other disciplines; I am merely attempting to put their knowledge to good use in my own field.

Naturally, it is incumbent upon me to report on such applications and their consequences.

For certain new things come to light when one transfers the knowledge of one field to another and applies it in practice.

Had X-rays remained the exclusive property of the physicist and not been applied in medicine, we would know far less.

Then again, if radiation therapy has in some circumstances dangerous consequences, that is interesting to the physician; but it is not necessarily of interest to the physicist, who uses radiation in an altogether different manner and for other purposes.

Nor will he think that the physician has poached upon his territory when the latter points out certain harmful or salutary properties of the invisible rays.

If I, for example, apply historical or theological insights in psychotherapy, they naturally appear in a different light and lead to conclusions other than those to which they lead when restricted to their proper fields, where they serve other purposes.

The fact, therefore, that a polarity underlies the dynamics of the psyche means that the whole problem of opposites in its broadest sense, with all its concomitant religious and philosophical aspects, is drawn into the psychological discussion.

These aspects lose the autonomous character they have in their own field inevitably so, since they are approached in terms of psychological questions; that is, they are no longer viewed from the angle of religious or philosophical truth, but are examined for their psychological validity and significance.

Leaving aside their claim to be independent truths, the fact remains that regarded empirically which is to say, scientifically they are primarily psychic phenomena.

This fact seems to me incontestable.

That they claim a justification for themselves is in keeping with the psychological approach, which does not brand such a claim unjustified, but on the contrary treats it with special consideration.

Psychology has no room for judgments like "only religious" or "only philosophical/’ despite the fact that we too often hear the charge of something’s being "only psychological" especially from theologians.

All conceivable statements are made by the psyche.

Among other things, the psyche appears as a dynamic process which rests on a foundation of antithesis, on a flow of energy between two poles.

It is a general rule of logic that "principles are not to be multiplied beyond the necessary."

Therefore, since interpretation in terms of energy has proved a generally valid principle of explanation in the natural sciences, we must limit ourselves to it in psychology also.

No firm facts are available which would recommend some other view; moreover, the antithetical or polaristic nature of the psyche and its contents is verified by psychological experience.

Now if the dynamic conception of the psyche is correct, all statements which seek to overstep the limits of the psyche's polarity statements about a metaphysical reality, for example must be paradoxical if they are to lay claim to any sort of validity.

The psyche cannot leap beyond itself. It cannot set up any absolute truths, for its own polarity determines the relativity of its statements.

Wherever the psyche does announce absolute truths such as, for example, "God is motion," or "God is One" it necessarily falls into one or the other of its own antitheses.

For the two statements might equally well be: "God is rest/' or "God is All."

Through one-sidedness the psyche disintegrates and loses its capacity for cognition.

It becomes an unreflective (because unreflectable) succession of psychic states, each of which fancies itself its own justification because it does not, or does not yet, see any other state.

In saying this we are not expressing a value judgment, but only pointing out that the limit is very frequently overstepped.

Indeed, this is inevitable, for, as Heraclitus says, "Everything is flux."

Thesis is followed by antithesis, and between the two is generated a third factor, a lysis which was not perceptible before.

In this the psyche once again merely demonstrates its antithetical nature and at no point has really got outside itself.

In my effort to depict die limitations of the psyche I do not mean to imply that only the psyche exists.

It is merely that, so far as perception and cognition are concerned, we cannot see beyond the psyche.

Science is tacitly convinced that a nonpsychic, transcendental object exists.

But science also knows how difficult it is to grasp the real nature of the object, especially when the organ of perception fails or is lacking, and when the appropriate modes of thought do not exist or have still to be created.

In cases where neither our sense organs nor their artificial aids can attest the presence of a real object, the difficulties mount enormously, so that one feels tempted to assert that there is simply no real object present.

I have never drawn this overhasty conclusion, for I have never been inclined to think

that our senses were capable of perceiving all forms of being.

I have, therefore, even hazarded the postulate that the phenomenon of archetypal configurations which are psychic events par excellence may be founded upon a psychoid base, that is, upon an only partially psychic and possibly altogether different form of being.

For lack of empirical data I have neither knowledge nor understanding of such forms of being, which are commonly called spiritual.

From the point of view of science, it is immaterial what I may believe on that score, and I must accept my ignorance.

But insofar as the archetypes act upon me, they are real and actual to me, even though I do not know what their real nature is.

This applies, of course, not only to the archetypes but to the nature of the psyche in general.

Whatever it may state about itself, it will never get beyond itself.

All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world.

Nevertheless, we have good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences us and to suppose it even, or particularly, in the case of psychic phenomena about which no verifiable statements can be made.

Statements concerning possibility or impossibility are valid only in specialized fields; outside those fields they are merely arrogant presumptions.

Prohibited though it may be from an objective point of view to make statements out of the blue that is, without sufficient reason there are nevertheless some statements which apparently have to be made without objective reasons.

The justification here is a psychodynamic one, of the sort usually termed subjective and regarded as a purely personal matter.

But that is to commit the mistake of failing to distinguish whether the statement really proceeds only from an isolated subject, and is prompted by exclusively personal motives, or whether it occurs generally and springs from a collectively present dynamic pattern.

In that case it should not be classed as subjective, but as psychologically objective, since an indefinite number of individuals find themselves prompted by an inner impulse to make an identical statement, or feel a certain view to be a vital necessity.

Since the archetype is not just an inactive form, but a real force charged with a specific energy, it may very well be regarded as the causa efficiens of such statements, and be understood as the subject of them.

In other words, it is not the personal human being who is making the statement, but the archetype speaking through him.

If these statements are stifled or disregarded, both medical experience and common knowledge demonstrate that psychic troubles are in store.

These will appear either as neurotic symptoms or, in the case of persons who are incapable of neurosis, as collective delusions.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments.

They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them.

Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes.

Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view.

At this point the fact forces itself on my attention that beside the field of reflection there is another equally broad if not broader area in which rational understanding and rational modes of representation find scarcely anything they are able to grasp.

This is the realm of Eros.

In classical times, when such things were properly understood, Eros was considered a god whose divinity transcended our human limits, and who therefore could neither be comprehended nor represented in any way.

I might, as many before me have attempted to do, venture an approach to this daimon, whose range of activity extends from the endless spaces of the heavens to the dark abysses of hell; but I falter before the task of finding the language which might adequately express the incalculable paradoxes of love, Eros is a kosmogonos, a creator and father-mother of all higher consciousness.

I sometimes feel that Paul’s words ’Though I speak with the tongues of men and of angels, and have not love" might well be the first condition of all cognition and the quintessence of divinity itself.

Whatever the learned interpretation may be of the sentence "God is love,*’ the words affirm the complexio oppositorum of the Godhead.

In my medical experience as well as in my own life I have again and again been faced with the mystery of love, and have never been able to explain what it is.

Like Job, I had to ’lay my hand on my mouth. I have spoken once, and I will not answer/* (Job 40:4f.)

Here is the greatest and smallest, the remotest and nearest, the highest and lowest, and we cannot discuss one side of it without also discussing the other.

No language is adequate to this paradox.

Whatever one can say, no words express the whole.

To speak of partial aspects is always too much or

Here is the greatest and smallest, the remotest and nearest, the highest and lowest, and we cannot discuss one side of it without also discussing the other.

No language is adequate to this paradox.

Whatever one can say, no words express the whole.

To speak of partial aspects is always too much or too little, for only the whole is meaningful Love "bears all things" and "endures all things’* (1 Cor. 13:7).

These words say all there is to be said; nothing can be added to them.

For we are in the deepest sense the victims and the instruments of cosmogonic "love."

I put the word in quotation marks to indicate that I do not use it in its connotations of desiring, preferring, favoring, wishing, and similar feelings, but as something superior to the individual, a unified and undivided whole.

Being a part, man cannot grasp the whole.

He is at its mercy.

He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it.

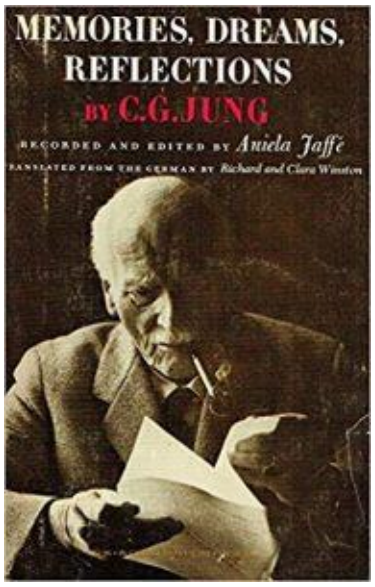
He is dependent upon it and is sustained by it.

Love is his light and his darkness, whose end he cannot see. "Love ceases not" whether he speaks with the "tongues of angels," or with scientific exactitude traces the life of the cell down to its uttermost source.

Man can try to name love, showering upon it all the names at his command, and still he will involve himself in endless self-deceptions.

If he possesses a grain of wisdom, he will lay down his arms and name the unknown by the more unknown, ignotum per ignotius that is, by the name of God.

That is a confession of his subjection, his imperfection, and his dependence; but at the same time a testimony to his freedom to choose between truth and error. Aniela Jaffee, Memories Dreams and Reflections, Pages 327-354


MEMORIES, DREAMS, REFLECTIONS
BY C.G. JUNG
RECORDED AND EDITED BY Aniela Jaffé
TRANSLATED FROM THE GERMAN BY Richard and Clara Winston

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Memories-Dreams-Reflections-C-G-Jung/dp/0394702689/ref=sr_1_3?crid=8K13LU8HDZEG&dchild=1&keywords=jung+memories+dreams+reflections&qid=15

1.1.15 1. Technology consists of certain procedures invented by man, ~Carl Jung (2023-06-15 06:52)

Technology consists of certain procedures invented by man, Carl Jung

[1]Carl Jung Depth Psychology Facebook Group

The more successful we become in science and technology, the more diabolical are the uses to which we put our inventions and discoveries.
~Carl Jung, C.G. Jung Speaking, Page 397

[2]Modern Psychology: C. G. Jung's Lectures at the ETH Zürich, 1933-1941

A Letter to the Zurcher Student At the Federal Polytechnic Institute in Zurich September 1949
C.G. Jung

The question you ask me, concerning the effect of technology on the human psyche, is not at all easy to answer, as you may well imagine. The problem is a very complicated one.

Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere. One may therefore conjecture that certain modes of human adaptation also exist which would meet the requirements of technology. Technological activities mostly consist in the identical repetition of rhythmical procedures.

This corresponds to the basic pattern of primitive labour, which is never performed without rhythm and an accompanying chant. The primitive, that is, the man who is relatively instinctive, can put up with an extraordinary amount of monotony. There is even something fascinating about it for him. When the work is accompanied by drumming, he is able to heat himself up into an ecstasy, or else the monotony of the action makes him fall into a semi-unconscious condition, which is not unpleasant either.

The question naturally is: What is the effect of these primitive techniques on modern man, who no longer has the capacity to transport himself into semi-unconscious or ecstatic states for any length of time?

In general it can be said that for modern man technology is an imbalance that begets dissatisfaction with work or with life. It estranges man from his natural versatility of action and thus allows many of his instincts to lie fallow. The result is an increased resistance to work in general.

The remedy would presumably be to move industry our of the towns, a four-hour day, and the rest of the time spent in agricultural work on one's own property – if such a thing could be realized. In Switzerland it might be, given time. Naturally it is different with the slum mentality of huge worker-populations, but that is a problem in itself.

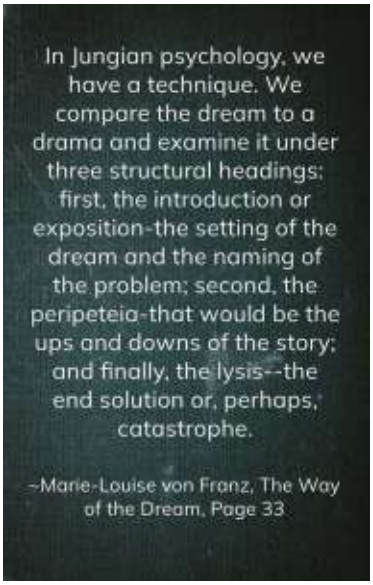
Considered on its own merits, as a legitimate human activity, technology is neither good nor bad, neither harmful nor harmless. Whether it be used for good or ill depends entirely on man's own attitude, which in turn depends on technology. The technologist has something of the same problem as the factory worker.

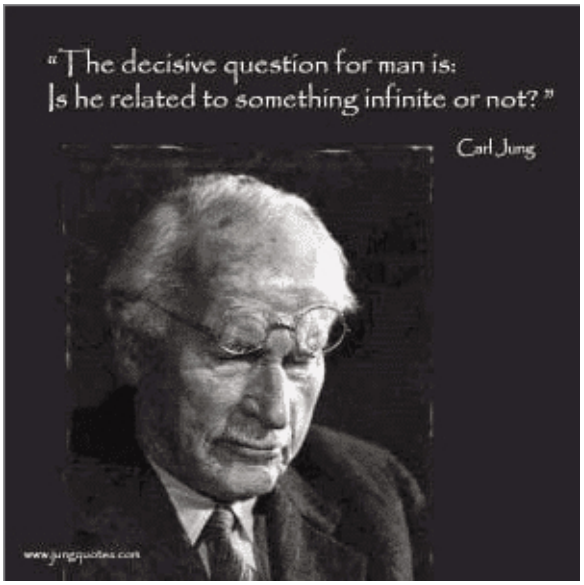
Since he has to do mainly with mechanical factors, there is a danger of his other mental capacities atrophying. Just as an unbalanced diet is injurious to the body, any psychic imbalances have injurious effects in the long run and need compensating.

In my practice I have observed how engineers, in particular, very often developed philosophical interests, and this is an uncommonly sound reaction and mode of compensation. For this reason I have always recommended the Institution of Humanistic Faculties at Federal Polytechnic, to remind students that at least such thing exist, so that they can come back to them if ever they should feel a need for them in later life.

Technology harbors no more dangers than any other trend in the development of human consciousness. The danger lies in technology but in the possibilities awaiting discovery. Undoubtedly a new discovery will never be used only for good, but certainly will be used for ill as well. Man, therefore, always runs the risk of discovering something that will destroy him if evilly used.

We have come very close to this with the atom bomb. Faced with such menacing developments, one must ask oneself whether man is sufficiently equipped with reason to be able to resist the temptation to use them for destructive purposes, or whether his constitution will allow him to be swept into catastrophe. This is a question which experience alone can answer.


In Jungian psychology, we have a technique. We compare the dream to a drama and examine it under three structural headings: first, the introduction or exposition-the setting of the dream and the naming of the problem; second, the peripeteia-that would be the ups and downs of the story; and finally, the lysis--the end solution or, perhaps, catastrophe.
~Marie-Louise von Franz, The Way of the Dream, Page 33



1. https://www.facebook.com/groups/56536297291/
2. https://philemonfoundation.org/current-projects/eth-lectures/

1.1.16 Carl Jung on Mary Mellon’s dream of the Two Jungs. (2023-06-16 07:46)

[1]Carl Jung Depth Psychology Group on Facebook

[2]

[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To Mary Mellon Bollingen, 18 April 1941
100

My dear Mrs. Mellon, anna miseriae

I should have written to you long ago, but I was kept so busy by lectures, meetings, patients, that I never found a quiet moment.

On top of all I felt very tired and deeply depressed by the senselessness of this war.

It is mere destruction.

Why in hell is Man unable to grow up?

The Lord of this world is surely the Devil.

Mrs. Frobe brought me cheerful news about yourself and the splendid work you do.

She was in high spirits, as I well understand.

I am missing the great world and the travelling therein and I envied her.

I think such reactions are just human, all-too-human.

You hardly can imagine the thickness of the black cloud suspended over Europe, and one wishes to escape from the soundless pressure of evil and dull idiocy.

Excuse these lamentations ! They always come first, when I have to reach out into the world to shake somebody's hand across the Atlantic.

I feel then how far I am withdrawn from this world of illusion and of ever-renewed attempts at an illusory goal.

I am deeply indebted to you for all you do for the common cause.

I naturally agree with the Bollingen Press idea.

Little Bollingen at Yale!

It is marvellously grotesque.

In as much as I am able to advise you I shall be only too glad to do it, but then I have to dictate letters.

Your dreams: Twin children, twin men, twin Jungs-this series suggests the projection of a dualism in yourself which, however, becomes chiefly visible in myself.

It is probable, therefore, that it should be seen in myself rather than in yourself; in other words: it should be seen as an objective and not as a subjective problem.

It is matter of a dualism in the unconscious (therefore projected) personality, which we

designate as the self or the unknowable totality of man, for which I am the paradigm in your dream.

You can formulate the idea in the well-known Hindu style: I am the victim and the killer, the food and the eater, I am yea and nay!

My invitation means that you should come up to the level of such understanding, whose vehicle is love and not the mind.

This love is not transference and it is no ordinary friendship or sympathy.

It is more primitive, more primeval and more spiritual, than anything we can describe.

That upper floor is no more you or I, it means many, including yourself and anybody whose heart you touch.

There is no distance, but immediate presence.

It is an eternal secret-how shall I ever explain it?

I wish you could come again to Ascona.

But the world-wide darkness is still on the increase.

I am grateful to fate that you have such dreams, otherwise the world would be rather empty in the Western Hemisphere.

I hope your husband has received my letter about mathematics.

Please give him my best regards!

Also to Prof. Zimmer, when you see him.

I had a letter from Ximena de Angulo about my Zosimos.

I am going to write to her.

At all events you can set her mind at peace by telling her she should not worry about the German text, since the English text is carefully revised and fully reliable.

My best and sincerest wishes to you!

Affectionately yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 297-298.

P.S. Excuse me sending you such an unaesthetic letter!

We are rationed but living conditions are still normal. Of course no petrol anymore, no

cars, English tobacco on the decline.

Central heating very limited, general state of health therefore much better, decrease of children's diseases by about 50 %.

No grippe to speak of! I am planting potatoes and beans. At times I feel old and rotten.

But I have recovered from the worst of my fatigue.

Next time I shall answer more promptly.

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=1100I3NNDF7OQ&dchild=1&keywords=jung+letters+volume+1&qid=1591364823&sprefix=jun
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=1100I3NNDF7OQ&dchild=1&keywords=jung+letters+volume+1&qid=1591364823&sprefix=jun

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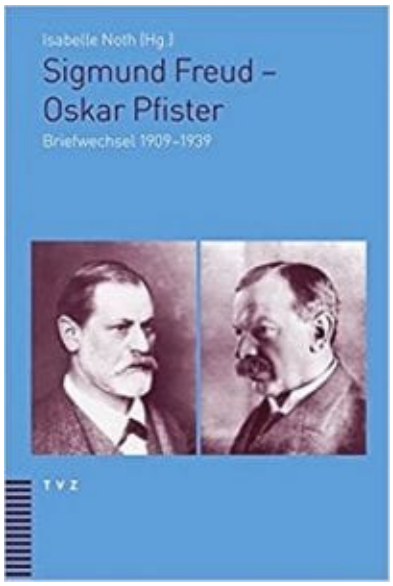
1.1.17 Carl Jung: The dragon he married is an unsavoury spirit (2023-06-17 02:30)

[1]Carl Jung Depth Psychology Group on Facebook



[2]Freud/Jung Letters

Dear Professor Freud, 10 March 1912

Many thanks for your kindly letter. I haven't the slightest intention of imitating Adler.

But often I am empty-headed, especially 'when all my libido is concentrated on a problem.

I shall gather my wits together very soon.

About Pfister: I forgot to mention that he is in a bad way because his position is in jeopardy.

He has been too incautious.

He is happy enough with his girl, but she is much too young and infantile and still hasn't realized what the situation is; she even wanted to call it off a second time.

Pfister is a child himself and needs an intelligent woman.

First he married a mother, now it's a daughter.

I have told him she is thoroughly infantile; I heard he took it as an encouraging sign.

The whole enterprise is decidedly dangerous.

However, his libido is in it so it might turn out well.

I'm not meddling so long as he doesn't ask me to.

His position in the parish is precarious.

What would he do if he were expelled?

He says he would work with some medical man as a an assistant. With whom?

There is no room for him here with us.

And what would his young wife or fiancee say about that?

Now he is terribly in love and imagines he can't live without the girl.

I hope it will be all right in the end. We are very worried about him.

I hear bad reports of Stegmann.

The dragon he married is an unsavoury spirit and has done him no good at all.

I also heard he has made a virulent attack on psychoanalysis.

I have finished my work except for the addenda.

You will have received the Jahrbucli by now.

The setting of Volume IV has begun. P

lease send Bleuler's manuscript to Deuticke.

This time B. is firing the opening shot.

The new issue will be entirely analytical except for Bleuler.

Have you read Spielrein's new paper (manuscript) I'm afraid I shall have to trim it quite a bit.

This always takes me an awfully long time.

There are two or three Dementia praecox analyses still to come, one of which (Nelken) is extremely important.

I hope I can squeeze it in.

The volume will be a regular monster as I want to include my paper in toto.

On March 31st I shall go on a holiday for 3 weeks.

I'm fagged out. Many kind regards,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 493-494

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://www.amazon.com/Freud-Jung-Letters-Sigmund/dp/0691036438/ref=sr_1_1?crid=1T0GS0REPGTFJ&dchild=1&keywords=freud+jung+letters&qid=1591432015&sprefix=freud+

1.1.18 1. Carl Jung on Prophetic Dreams (2023-06-18 02:36)

Carl Jung on Prophetic Dreams

[1]Carl Jung Depth Psychology Facebook Group. Come Join Us.

[2]

[3]Symbols of Transformation (Collected Works of C.G. Jung Vol.5)

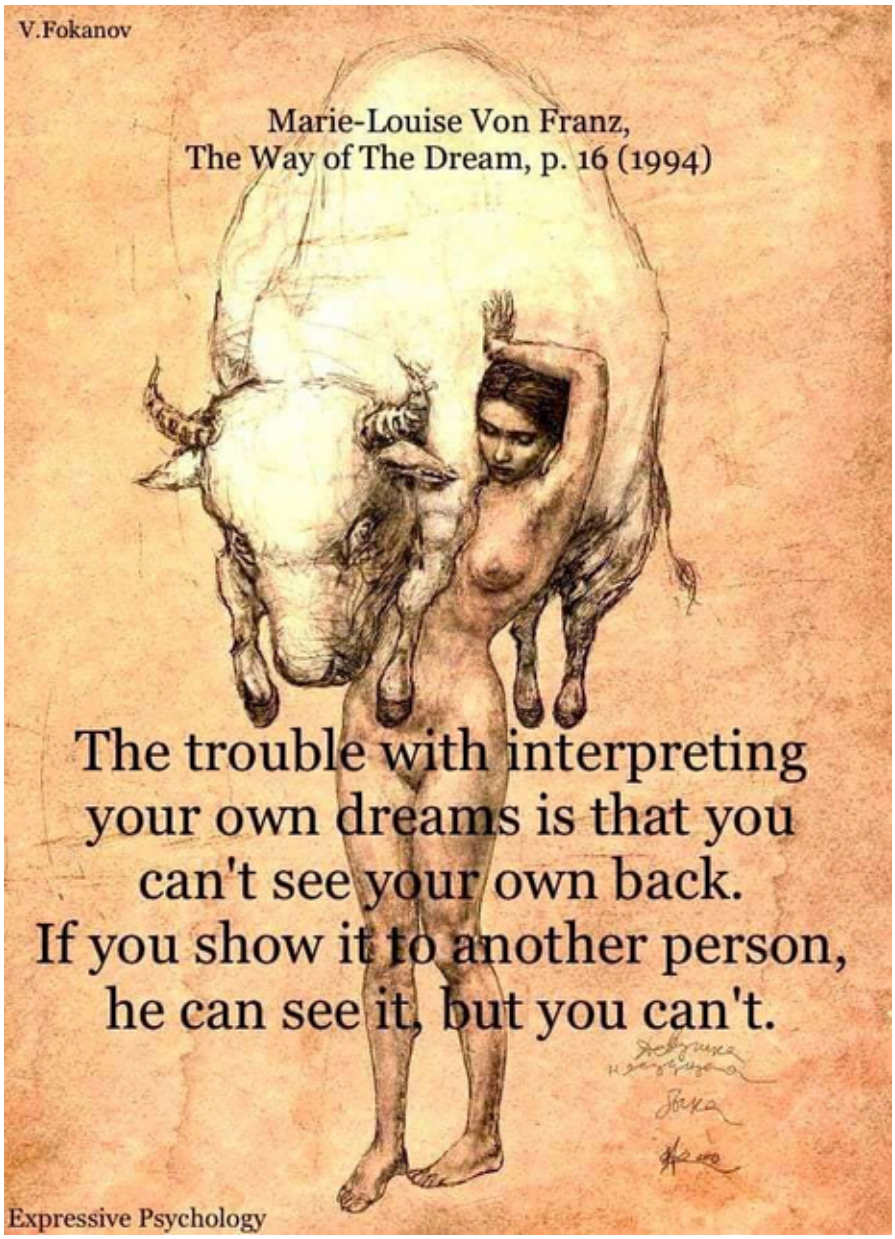
[Carl Jung on Prophetic Dreams.]

Just as memories that have long since fallen below the threshold are still accessible to the unconscious, so also are certain very fine subliminal combinations that point forward, and these are of the greatest significance for future events in so far as the latter are conditioned by our psychology.

But no more than the science of history bothers itself with future combinations of events, which are rather the object of political science, can the forward-pointing psychological combinations be the object of analysis; they would be much more the object of a refined psychological syntheticism that knew how to follow the natural currents of libido.

This we cannot do, or only badly; but it happens easily enough in the unconscious, and it seems as if from time to time, under certain conditions, important fragments of-this-work come to light, at least in dreams, thus accounting for the prophetic significance of dreams long claimed by superstition.

Dreams are very often anticipations of future alterations of consciousness. (CW 5; fn 18)

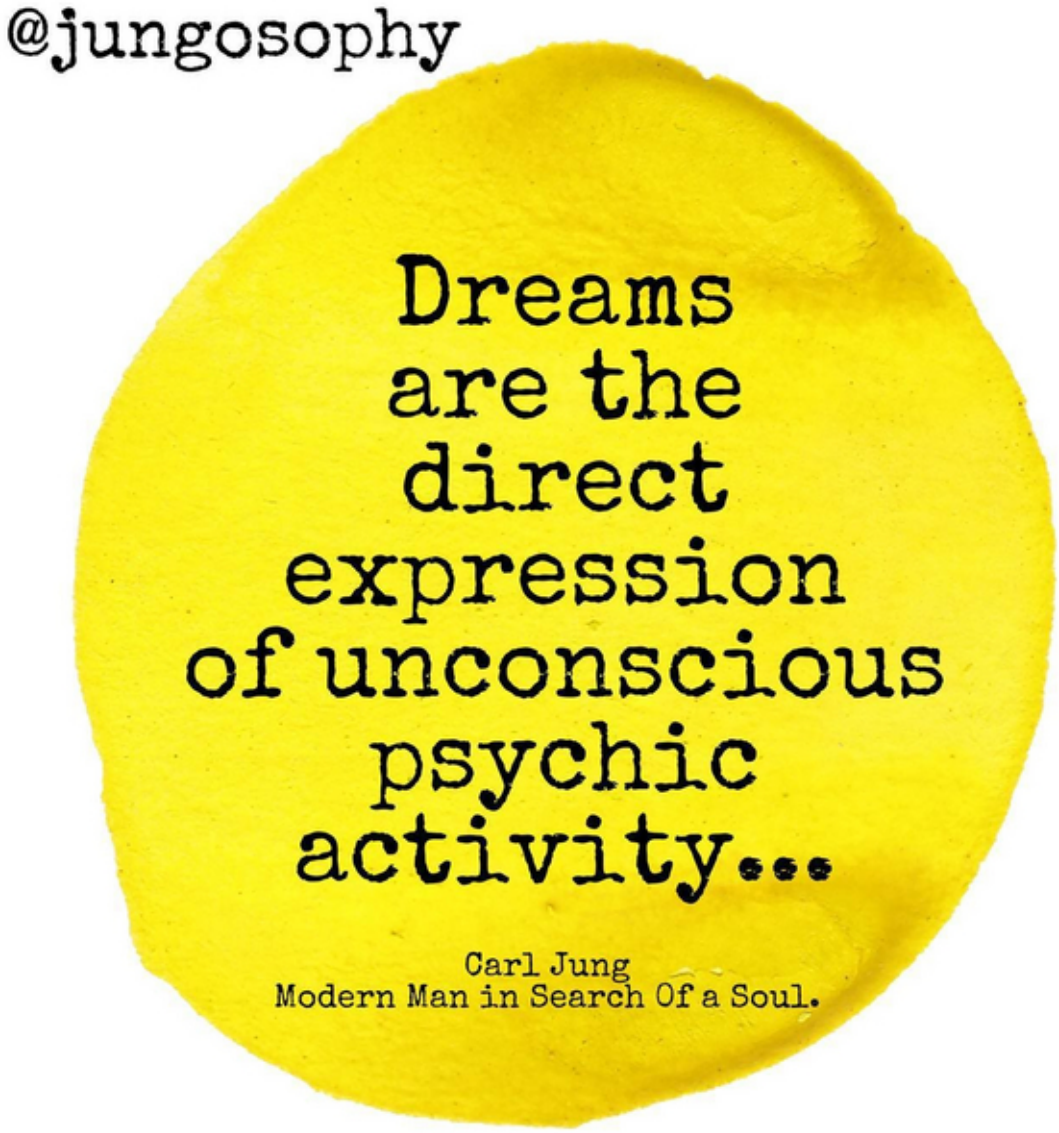

V.Fokanov
Marie-Louise Von Franz,
The Way of The Dream, p. 16 (1994)
The trouble with interpreting your own dreams is that you can't see your own back. If you show it to another person, he can see it, but you can't.
Expressive Psychology

Trouble Dreams

When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result

Carl Jung CW 10

221 Dreams

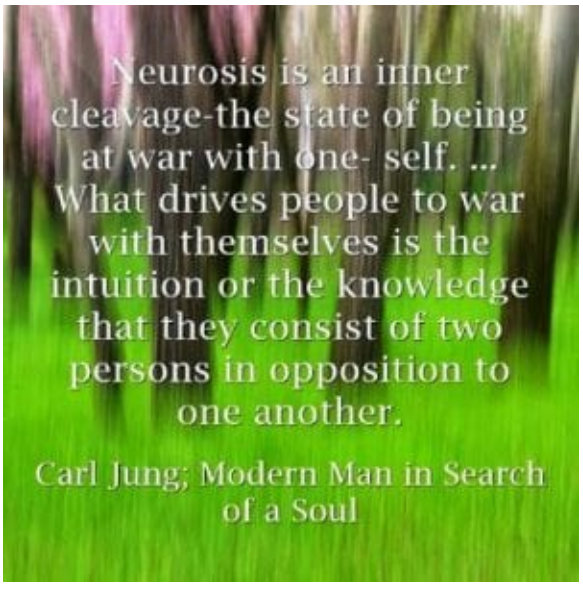

@jungosophy
Dreams are the direct expression of unconscious psychic activity...
Carl Jung
Modern Man in Search Of a Soul.

398 Dreams

1. https://carljungdepthpsychologysite.blog/2021/12/18/carl-jung-depth-psychology-facebook-group-come-join-us/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/4db66-prophet.jpg
3. https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=21H5S6D0X0X1A&dchild=1&keywords=collected+works+of+c.g.+jung%2

1.1.19 Last Tuesday I lectured at the Medical Society (2023-06-18 02:46)

[1]Carl Jung Depth Psychology Group on Facebook


Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another.
Carl Jung; Modern Man in Search of a Soul

Dear Professor Freud, Burgholzli-Ziirich, 30 November 1907

Last Tuesday I lectured at the Medical Society for nearly an hour and a half on your researches, to great applause.

More than 100 doctors were present.

No opposition except from two well-known neurologists, who rode the moral hobby-horse.

Yesterday's meeting of our Freudian Society went off very nicely, with much animation.

Prof. Bleuler opened the proceedings with some priceless doggerel aimed at your critics.

Von Monakow- was also present and naturally took the verses as referring to himself, which amused all the old hands enormously.

One sees what a difference mass suggestion makes-there were 25 people present-Monakow shrivelled in his seat.

This time the opposition got into hot water.

May it be a good omen!

Dr. A– was there too. He still exploits his neurosis a bit.

Dr. Jones of London, an- extremely gifted and active young man, was with me for the last 5 days, chiefly to talk with me about your researches.

Because of his "splendid isolation"? in London he has not yet penetrated very deeply into your problems but is convinced of the theoretical necessity of your views.

He will be a staunch supporter of our cause, for besides his intellectual gifts he is full of enthusiasm.

Dr. Jones, along with my friends in Budapest, has mooted the idea of a Congress of Freudian followers.

It would be held in Innsbruck or Salzburg next spring, and would be so arranged that the participants would not have to be away from home for more than 3 days, which should be possible in Salzburg.

Dr. Jones thinks that at least 2 people would come from England, and there will certainly be several from Switzerland.

My Amsterdam lecture, which I keep forgetting to mention for "complex" reasons, is go-

ing to be published in the Monatsschrift fur Psychiatrie und Neurologie.

It still needs a bit of polishing.

This week I'm off to Geneva, the second University town where your ideas will never go to sleep again.

With kindest regards,

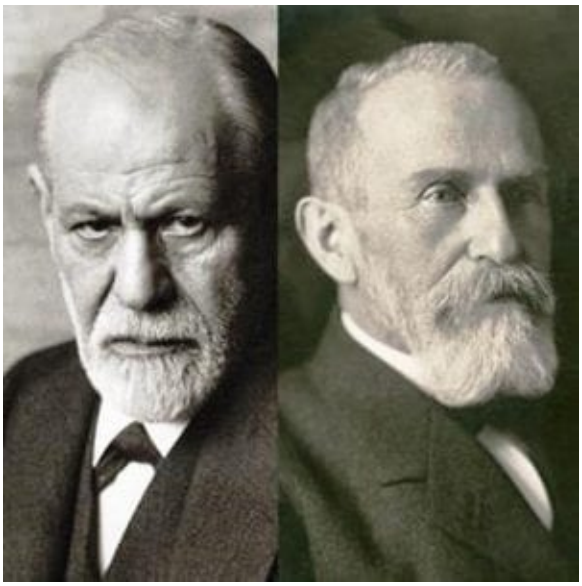
Most sincerely yours,

Carl Jung, Freud/Jung Letters, Vol. 1, Pages 101-102

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://www.amazon.com/Freud-Jung-Letters-Sigmund/dp/0691036438/ref=sr_1_1?crid=1T0GS0REPGTFJ&dchild=1&keywords=freud+jung+letters&qid=1591432015&sprefix=freud+

1.1.20 Last Sunday, at the Meeting of Swiss Psychiatrists in Bern... (2023-06-19 03:19)

[1]Carl Jung Depth Psychology Facebook Group. Come Join Us.



[2]Freud/Jung Letters

Dear Professor Freud, 29 November 1910

I had a faint suspicion that your present attitude to the divergent tendencies of Stekel

and Adler is not exactly a simple one.

There is in any case a noticeable analogy between Adler and Bleuler: the same mania to make the terminology as different as possible and to squeeze the flexible and fruitful psychological approach into the crude schematism of a physiological and biological straitjacket.

Bleuler is another one who fights against shrivelling in your shadow.

Last Sunday, at the Meeting of Swiss Psychiatrists in Bern;' he spoke about ambivalence, i.e., pairs of opposites.

It was dreadfully superficial and schema tic. It looks as though biology were taking all the spirit out of psychology.

Now for Bleuler's letter!

Another masterpiece of tortuosity and "diplomatic vagueness."

It is quite evident that his ratiocinative faculties have gone bankrupt.

He was unable to advance a single reason when talking with me.

There is no doubt at all that it is not you or the statutes or Stekel or anything else that is the cause of his negativism but simply and solely myself, ostensibly because of the Isserlin affair.

But this is merely a pretext.

The real and only reason is my defection from the abstinence crowd.

After I had broken down his cover-resistances through the last dream-analysis, the following dreams came out at the party, accompanied by venomous asides (he told them to me in front of the company, all unsuspecting-as if to prove how little he understands dream-analysisl }: He was the guest of the German Kaiser, who 'looked like a fat grocer, sodden with drink.

In a second dream he was summoned to Berlin in order to analyse the Kaiser.

But he didn't get round to that, for the Kaiser locked him in the cellar.

Bleuler would like more than anything to pick a quarrel with me about the reasons for my defection.

He won't do that for the sake of discretion, instead he refuses to join OUT crowd.

However, it still seems to me that he will come along once the smoke. from the first shots has cleared away.

Regretfully I must share your view that, if you came to Zurich, you would have to grit your teeth and lodge with him.

Bleuler is extremely touchy, loudly proclaiming that it doesn’t matter a hang to him.

This would be so miserable for us that I must ’counsel you to get together with Bleuler in Munich.

You can’t possibly spend a whole day alone with him; he is thoroughly exhausting because he is quite inhuman.

Furthermore, the situation being so uncertain, you would accomplish just as much or as little in Zurich as in Munich.

I would therefore not stake too much on this card but rest content with a meeting in Munich; after 2-3 hours Bleuler’s arguments have long since petered out and he turns nasty, i.e., then comes the barrage of “why’s”.

So it would be best to spend 4-5 hours with him one evening," let us say from 6 or 7 until the departure of the night train for Zurich.

The evening Bleuler departs I shall arrive in Munich and hope very much to spend the next day with you.

There is no need whatever for you to sacrifice any more time.

I now have" sufficient contact with Bleuler to hold him to our cause.

The gaggle of assistants can be lopped off.

Once more I recommend my plan "chaleureusernent."

It should meet all the requirements.

It is a good thing we know this about Friedlander.

The man really is a damned swine.

If ever he comes again I really shall kick him out.

Thank God I guessed what kind of skunk had crawled in under my roof and treated him as I did: I am now more than ever convinced that these hogs have every reason to oppose us.

I shall not consort with them in the future either.

This technique pays off.

With us everything is going ahead nicely.

In Bern the whole interest centred on psychoanalysis in that Society it has made a lasting abode for itself.

Have you read Bleuler’s apologia?

With many kind regards,

Most sincerely yours,

JUNG

We hope you will pay us a fleeting visit in the spring. Carl Jung, Freud Jung Letters, Vol. 1, Pages 374-375

1. https://carljungdepthpsychologysite.blog/2021/12/18/carl-jung-depth-psychology-facebook-group-come-join-us/
2. https://www.amazon.com/Freud-Jung-Letters-Sigmund/dp/0691036438/ref=sr_1_1?crid=1T0GS0REPGTFJ&dchild=1&keywords=freud+jung+letters&qid=1591432015&sprefix=freud+

1.1.21 1. The Mandorla (2023-06-22 03:44)

The Mandorla

[1]The Mandorla

Mandorla: Ancient Symbol of Wholeness by Brian Jensen

Images of Mary, mother of Jesus, are often surrounded by an aureole, as in this image of Our Lady of Guadalupe.

The Mandorla is a symbol that is all but unknown today. It was used during medieval Christianity. It is an ancient symbol of two circles coming together and overlapping one another to form an almond shape in the middle. Jensen (1996) describes the mandorla as similar to the image of two mandalas (Sanskrit for circle) merging together until an almond shape is formed in the center. Also known as the "Vesica Piscis", symbolizing the interactions and interdependence of opposing worlds and forces, the circles may be taken to represent

spirit and matter or heaven and earth (Baldock, 1990).

Mandorla is the Italian word for almond. According to Biedermann (1994), the almond is an ancient symbol for the closing up of valuable contents in a hard, almost impenetrable shell. It is a mysterious image of concentration upon the light that shines from within. Christ's true nature is supposed to lie beneath the surface of the corporal (bodily) being.

During medieval times, the almond was interpreted as a symbol of the embryo enclosed in the uterus. The form of the almond which suggests a stylized vulva may have contributed to such an interpretation (Biederman, 1994). It is also a variant of a halo which surrounds the whole body of the holy person (Bruce-Mitford, 1996).

According to Fontana (1994), the mandorla symbolizes power as well as spirituality, and is often appeared around the body of Christ to represent the Assention (Fontana, 1994).

Although the symbol may have its roots before the Christian movement began, the early Christians used the symbol as a method to describe the coming together of heaven and earth or spirit and matter. Also, the early Christians would make themselves known to one another by scrapping into the walls two lines indicating a stylized fish-which is the Mandorla. One would scratch a small circle in the wall, and another would come by and make another circle slightly overlapping, thus completing a Mandorla.

Since man struggles between both heaven and earth the Mandorla instructs people how to reconcile. Christ and the Virgin Mary are often portrayed in the framework of the Mandorla. This reminds us that we do partake in the nature of heaven and earth. Christianity makes a wonderful affirmation of the feminine life by giving it a place in the Mandorla, and the Virgin Mary sits in majesty in the Mandorla as often as Christ. One can still see this symbol with Christ and Mary framed, in the west portals of the great cathedrals of Europe(Johnson, 1991).

Healing Nature

[2]

Christ in majesty in a mandorla, surrounded by emblems of the evangelists: ivory plaques on a wooden coffret, Cologne, first half of the 13th century

According to Johnson (1991), the mandorla is important to our torn world. It is the nature of cultural life to set good possibilities against bad and banish the bad so thoroughly that we tend to lose track of its existence. These banished elements make up our shadow, but

they will not stay in exile forever, and about mid-life they come back like the Old Testament scapegoats returning from the dessert.

What can one do when the banished elements demand their time of reckoning? As Johnson(1991) put it, "It is time to understand the mandorla" (p.. 102).

The mandorla has a healing encouraging function. When one is so tired, discouraged or battered by life that one can no longer live in the tension of the opposites, the symbol can show what one can do. When the most Herculean efforts and the finest disciplines no longer can keep the painful contradictions of life at bay, one can find relief in the mandorla. According to Johnson (1991)it helps us to transfer cultural life into religious life(but culture has been around long enough that it is not wiped out).

The mandorla begins the healing of the split. The overlap generally is very thin at first, only a sliver of a new moon, but it is a beginning. As time passes, the greater the overlap, the greater and more complete is the healing. The mandorla binds together that which was torn a part and made unwhole-unholy. It is considered the most profound religious experience one can have in life.

The mandorla is the place of poetry. It is similar to the duty of a true poet to take the fragmented world that we find ourselves in and make unity of it. When the images such as fire and a rose are overlapped, we have a mystical statement of unity; we have a rebirth once again. We begin to feel a safety and sureness in our fractured world, and the poet has provided us with a demonstration of synthesis. Great poetry makes such leaps and unites the beauty and the terror of existence. It has the ability to surprise and shock-to remind us that there are links between the things we always thought of as opposites.

Mandorla as Language

Johnson (1991) claims, the mandorla is demonstrated in a well-structured sentence. He says that is why we like to talk so much because it is restorative and healing. Good talk restores unity to a fragmented world. He says that to make any well-formed sentence is to make unity, or that the mandorla is formed every time the truth is told. It is similar to Freud’s talking cure.

When distressed, language that is properly used is highly curative. As long as we are provided the right container, we can make mandorlas of speech, and cure many things (Johnson, 1991). Also, all good stories are mandorlas. As they speak, gradually through the miracle of the story, they demonstrate that the opposites overlap and are finally the same.

Human Dimension of the Mandorla

Johnson (1991) views human life as the mandorla. Every human being has the potential to be a redeemer, and Christ is the prototype for this task. Every glance between a man and a woman is also a mandorla, a place where the great opposites of masculinity and femininity meet and honor one another. The mandorla is the divine container in which new creation begins to form and germinate. If we do have such a moment of unity, it will be brief, and then we return to the world of duality, but in that process that our opposites are created all over again, and a new experience of transformation is required again.

Finally, since the mandorla represents the coming together of the opposites, then if man were to transform this symbol from a religious one (which may limit the use of to only Christains) to a psychological one, then the use of the symbol can have an intrapsychic healing or integrative effect to both ego and shadow. Therefore, the process of integration can transform from the personal unconscious of others to a cultural level, eventually leading the healing process to the collective unconscious.

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Brian Jensen was a student at Sonoma State University when this article first appeared in Sandplay: The sacred journey, Spring 1997

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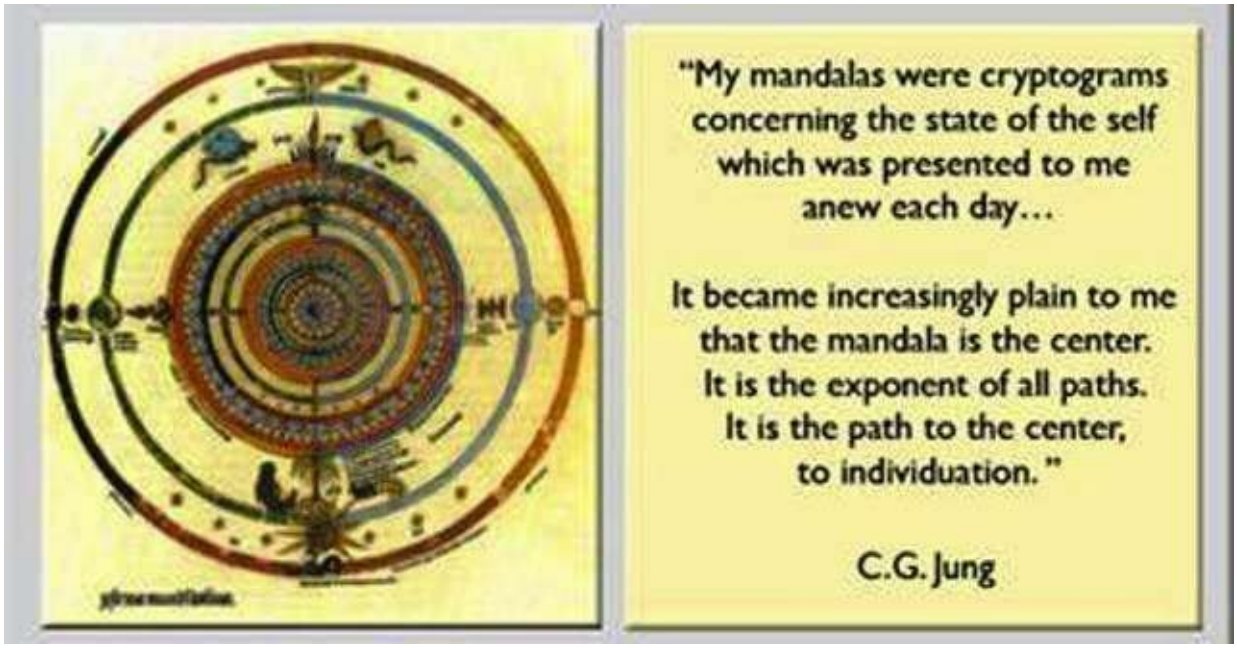
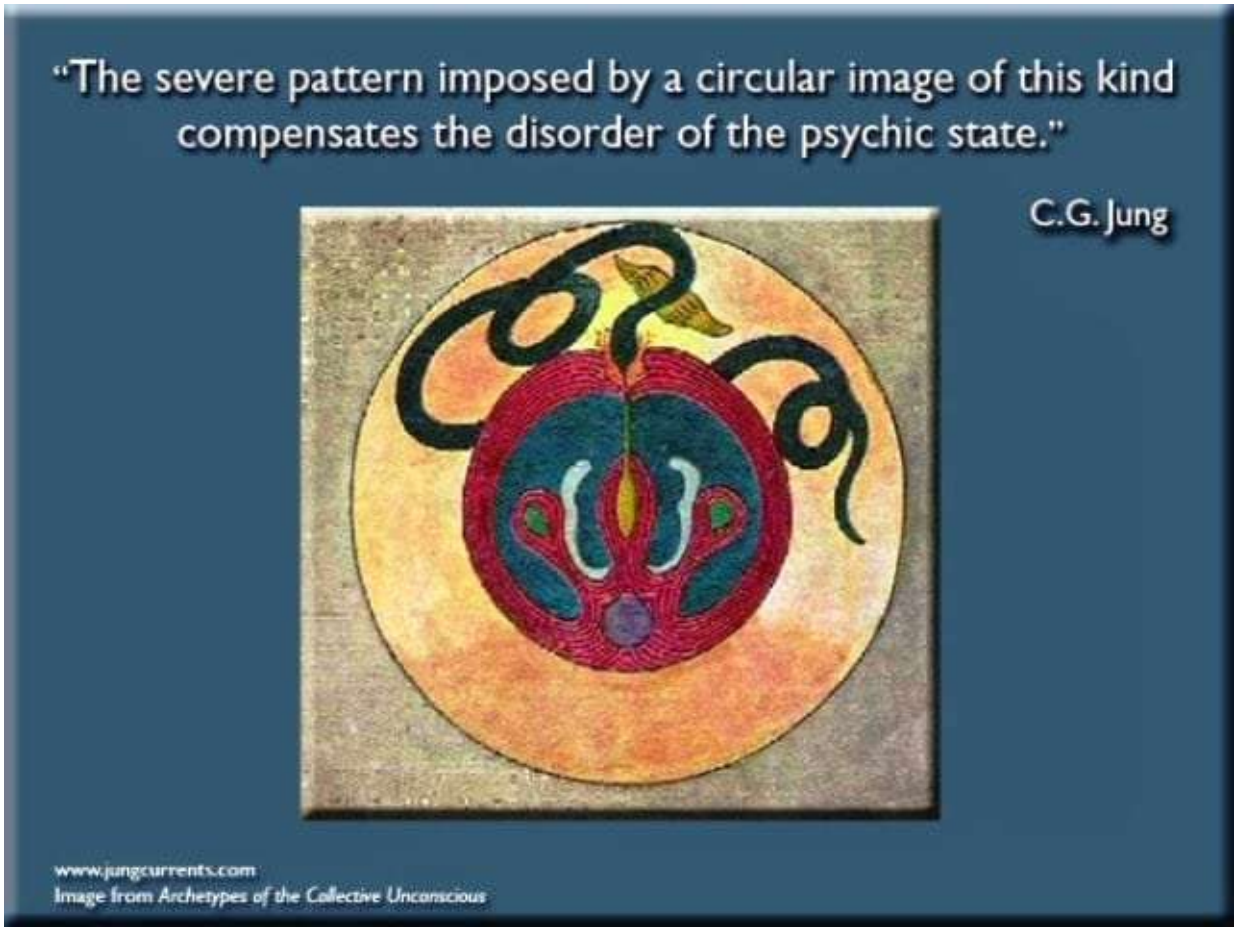
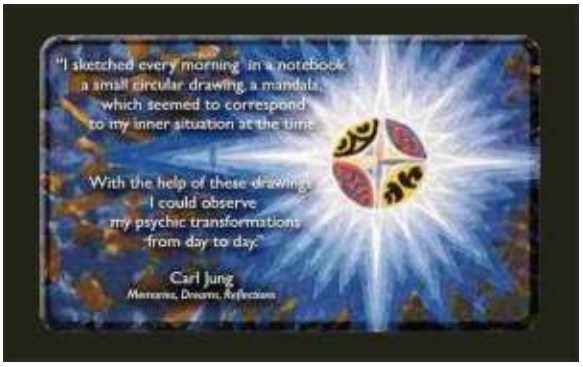

"My mandalas were cryptograms concerning the state of the self which was presented to me anew each day…
It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation."
C.G. Jung

fd5ad mandala


"The severe pattern imposed by a circular image of this kind compensates the disorder of the psychic state."
C.G. Jung
www.jungcurrents.com
Image from Archetypes of the Collective Unconscious

f45a5 mandalas

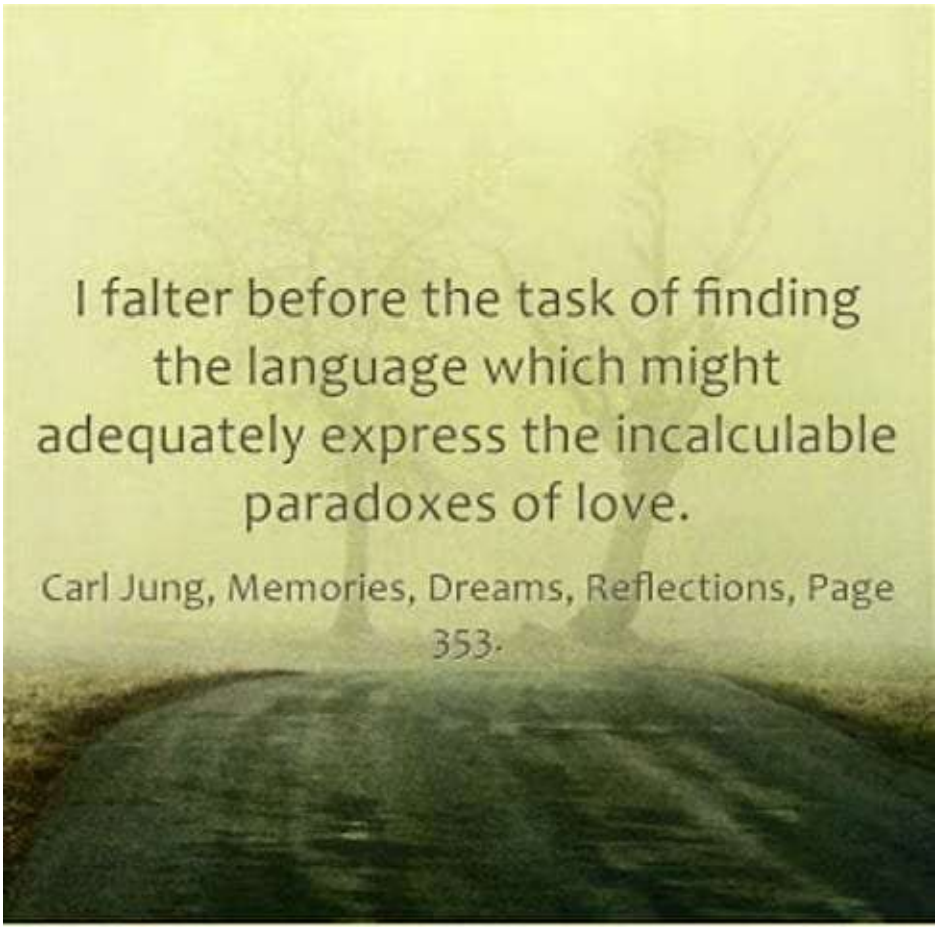

"I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.
With the help of these drawings
I could observe
my psychic transformations
from day to day."
Carl Jung
Memories, Dreams, Reflections
e2131 12bmandala

1. https://www.blogarama.com/education-blogs/1285243-carl-jung-depth-psychology-blog/31546834-mandorla
2. http://upload.wikimedia.org/wikipedia/commons/thumb/7/7c/CLUNY-Coffret_Christ_1.JPG/220px-CLUNY-Coffret_Christ_1.JPG

1.1.22 I know of course that your language... (2023-06-23 03:40)

[1]Carl Jung Depth Psychology Facebook Group

[2]


I falter before the task of finding
the language which might
adequately express the incalculable
paradoxes of love.
Carl Jung, Memories, Dreams, Reflections, Page
353.

[3]Letters Volume II

To Traugott Egloff

Dear Herr Egloff, 23 April 1957

Many thanks for your kind letters, which I greatly enjoyed.

It would indeed be desirable if my ideas could be expressed in a simple form everyone could understand.

In conversation with certain individuals I can do this easily enough, but then it depends on the individual.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated.

I could never have published what I have discovered without a highly differentiated language, which I had to polish endlessly for this purpose,so much so that finally, when I try to express my ideas, I can no longer speak in any other way-unless, as I have said, it be to a particular individual with whom I can enter into an empathetic relationship.

I can do this only up to a point with the general public, and then I always relapse into my generalizing and very differentiated conceptual terminology, which is the medium through which and into which I can translate my thoughts.

Anyone who wanted to do what you propose would himself have to be on the same level and in the same medium as the general public.

You yourself are in an excellent position to do this, for from the letters you have written me I have never got the impression that language causes you any difficulties.

I know of course that your language would not have come out as it did if it had not caused you the greatest trouble beforehand.

But as Horace says in his Ars Poetica, the best poem is the one that does not make you aware of the difficulties of its composition, and this is also true of such writings of yours as I have seen, namely your letters.

You express yourself very clearly and simply, and I believe you when you say that you are able to reach the ear and understanding of your fellow.

I know very well that I could never do so myself, and that the man needed for this can only be found among people like you.

Why then, I ask you, don’t you take up your pen and try to bring to the many what I can communicate in complicated language only to the few?

For me and people like me my language is simple and intelligible, but they are all people who have the same necessarily complicated assumptions.

With such readers I can afford the luxury of describing things with bare hints and allusions which for other readers are bound to remain obscure for the simple reason that they have never heard of them.

I see this even with my medical colleagues, for whom philosophical, historical, religious, etc. allusions are so much Chinese.

It needs in fact people like you, who are inwardly gripped by the idea and have experienced its value, to find the form of expression which everyone can understand.

I would therefore suggest in all seriousness that you make at least a tentative attempt to describe the essential features of my psychology.

I am convinced that it would lie well within your powers.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 357-358.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/527af-1love.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=L2YLN4H8YJU7&dchild=1&keywords=jung+letters+volume+2&qid=1599208665&sprefix=jung

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1.1.23 He who breaks the wall of words overthrows Gods ~Carl Jung (2023-06-24 03:39)

[1]Carl Jung Depth Psychology Facebook Group

[2]Red Book

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer.

He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless.

And he sits, leans back, and does not hear the groans of mankind, whom the fearful fiery smoke has seized. And yet you cannot find the new words if you do not shatter the old words.

But no one should shatter the old words, unless he finds the new word that is a firm rampart against the limitless and grasps more life in it than in the old word.

A new word is a new God for old men. Man remains the same, even if you create a new model of God for him. He remains an imitator.

What was word, shall become man.

The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it.

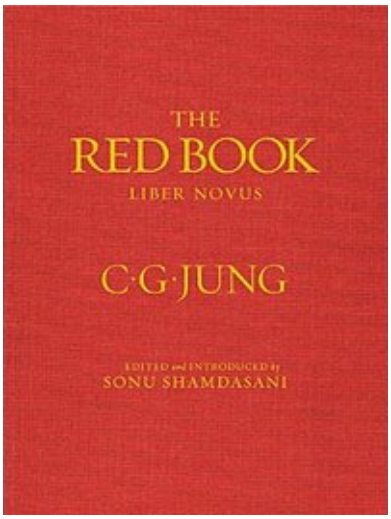
And thus the word

should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it?

But your darkness should grasp the light. Carl Jung; Red Book, Page 270.

C.G. Jung, Visions, p.752
"..the medicine for an age that is not one in itself, but is suffering from a tremendous disassociation... is the idea of the half divine and half animal [psychic energy] which is one in itself."

GOD
ALWAYS SPEAKS MYTHOLOGICALLY.
CARL JUNG–LETTERS, VOL.2 PG.9

[3] 
THE
RED BOOK
LIBER NOVUS
C·G·JUNG
EDITED and INTRODUCED by
SONU SHAMDASANI

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_1?crid=1OQ31YUXT9R1H&dchild=1&keywords=jung+red+book&qid=1599208061&sprefix=jung+red%2Cap
3. http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg

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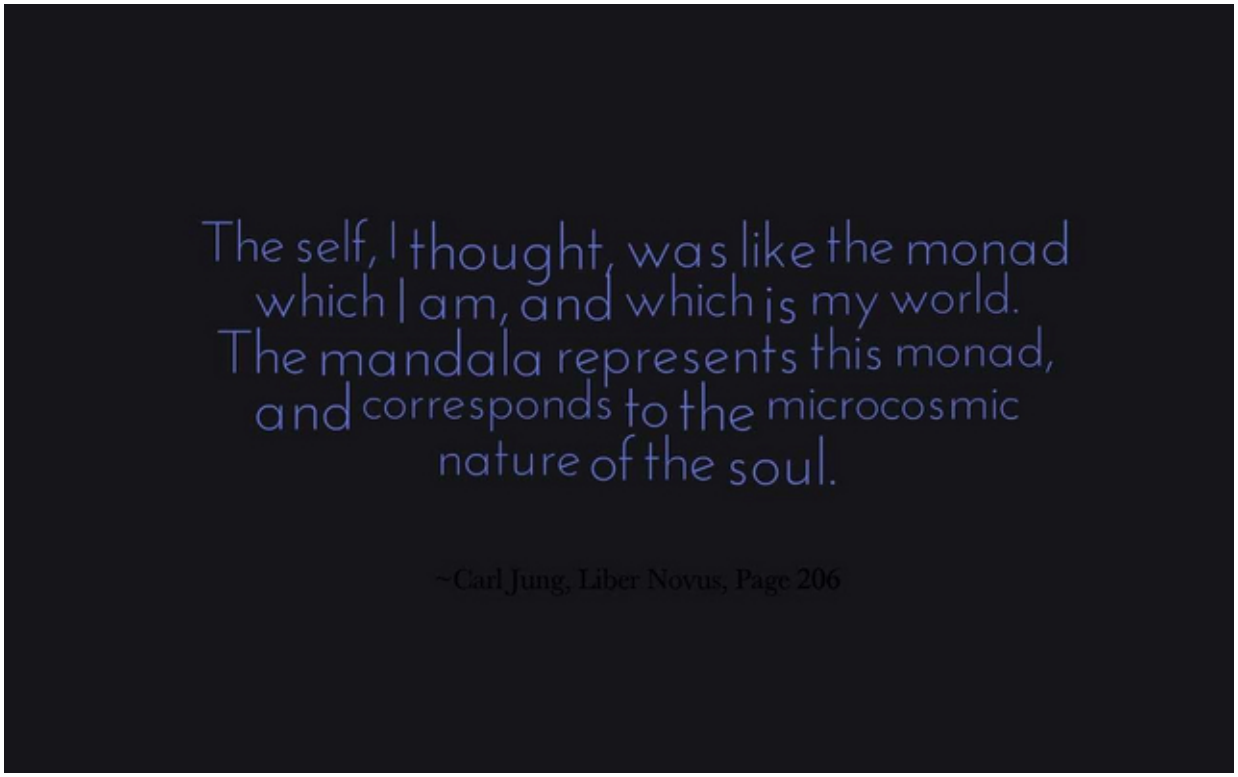
1.1.24 1. Some Carl Jung Quotations (Liber Novus; Red Book) XXXIII (2023-06-26 03:30)

Some Carl Jung Quotations (Liber Novus; Red Book) XXXIII

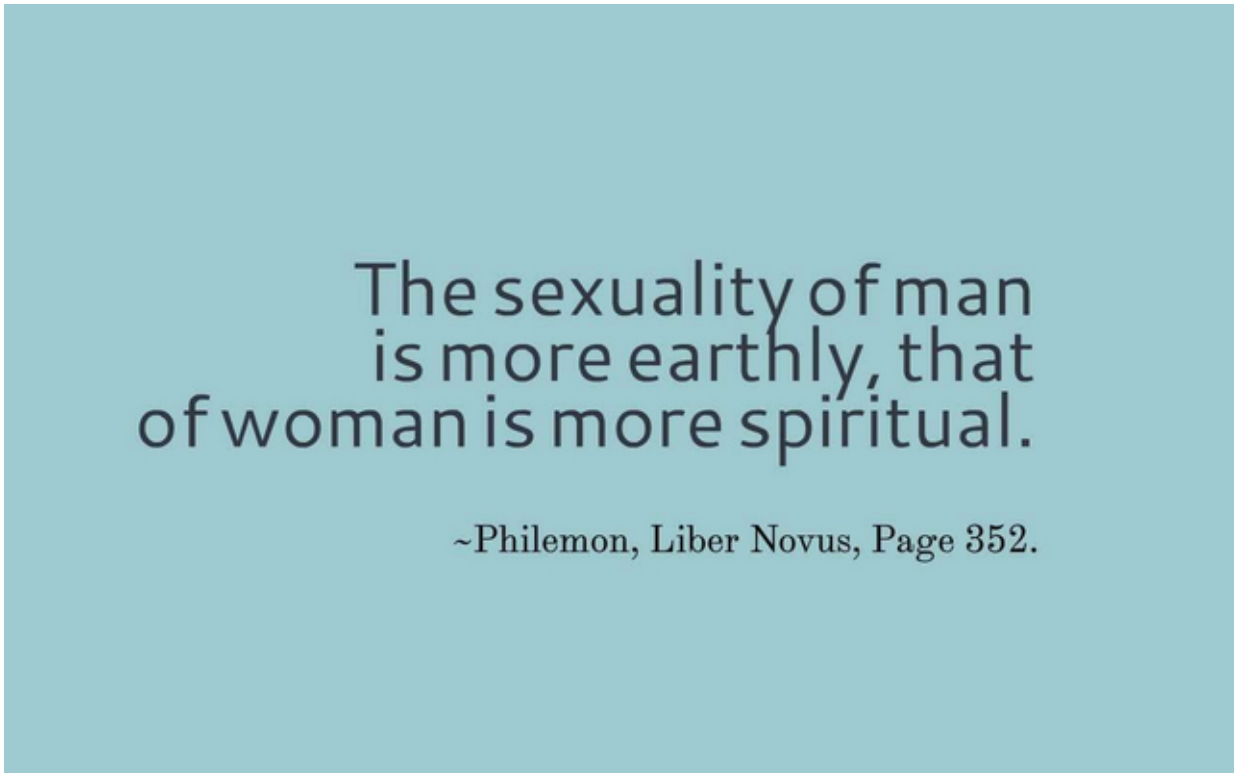
[1]The Red Book

[2]


The self, I thought, was like the monad
which I am, and which is my world.
The mandala represents this monad,
and corresponds to the microcosmic
nature of the soul.
~Carl Jung, Liber Novus, Page 206

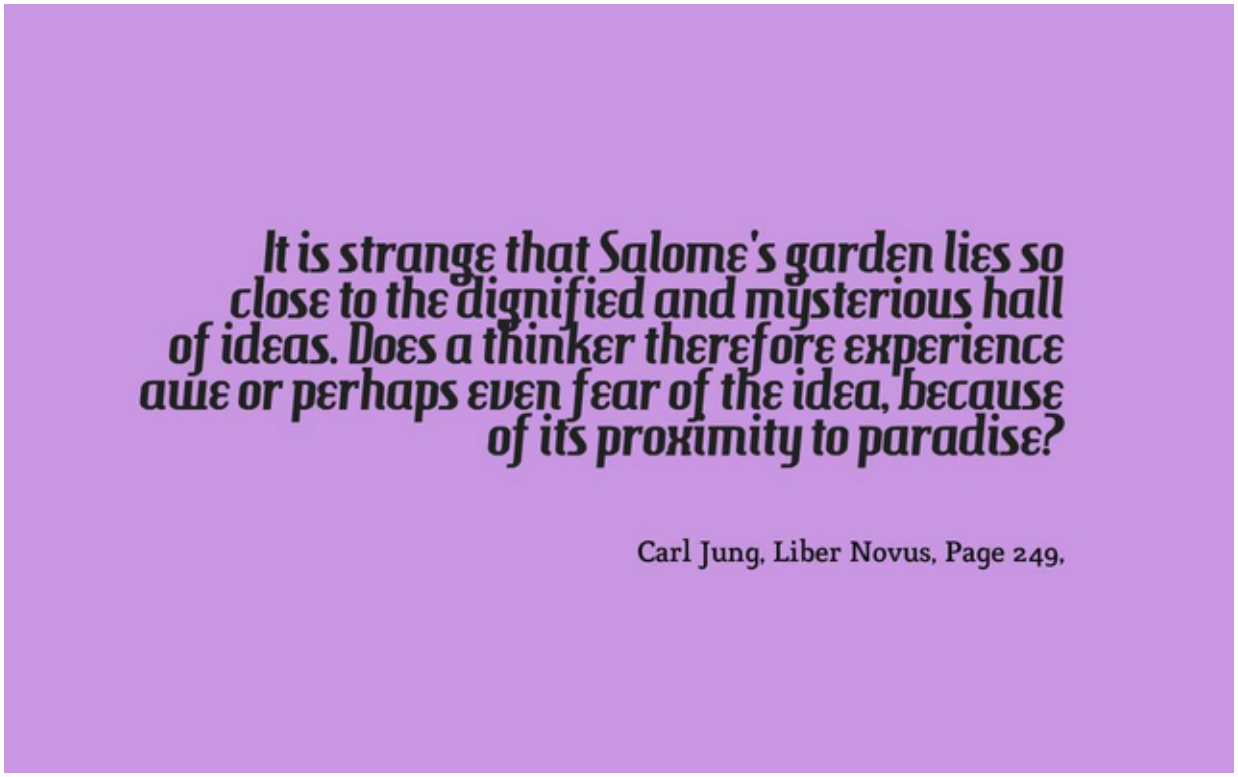
The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

[3]

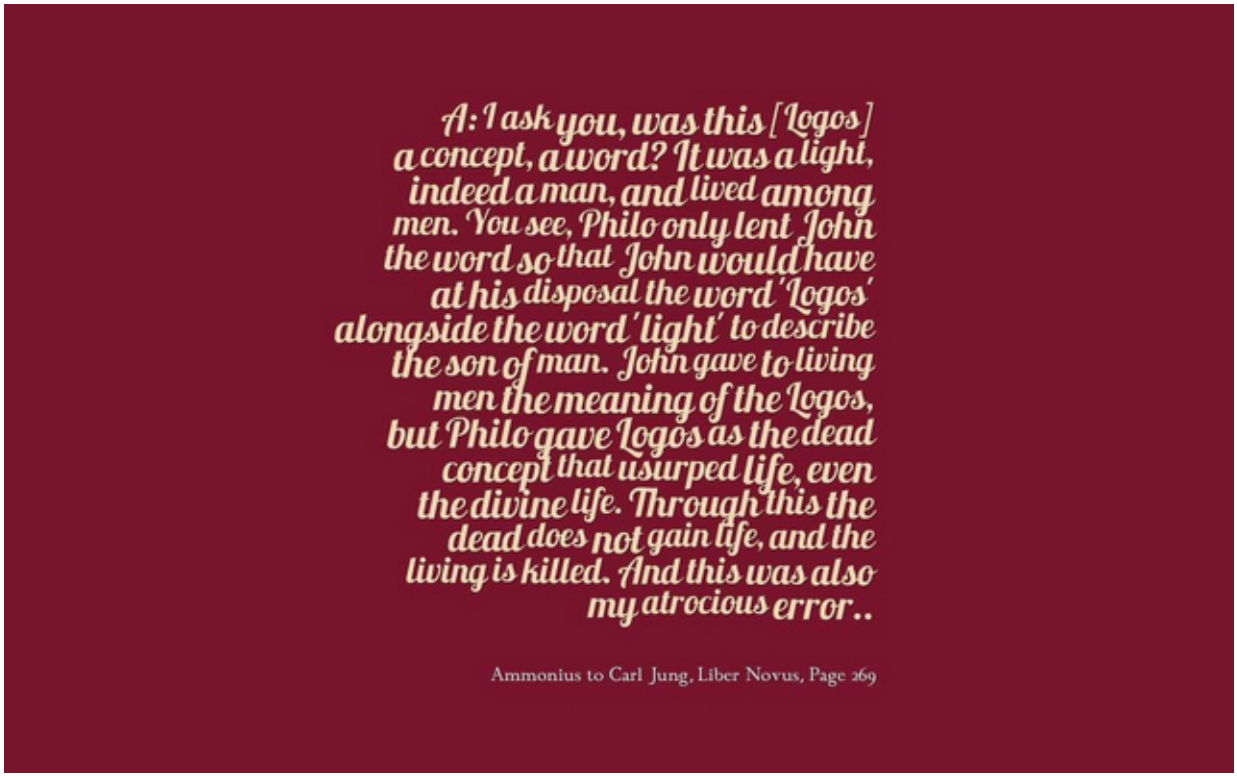


The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

[4]


It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise?
Carl Jung, Liber Novus, Page 249.

It is strange that Salome’s garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.


A: I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error..
Ammonius to Carl Jung, Liber Novus, Page 269

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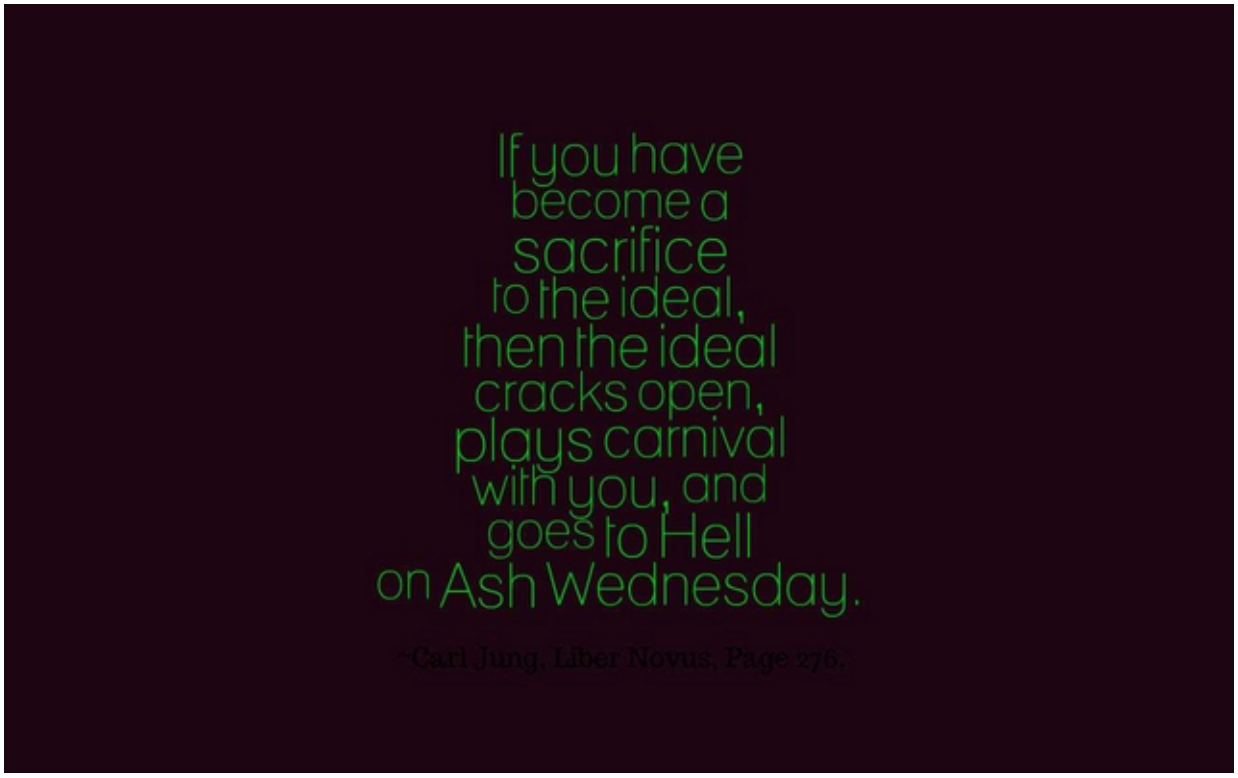
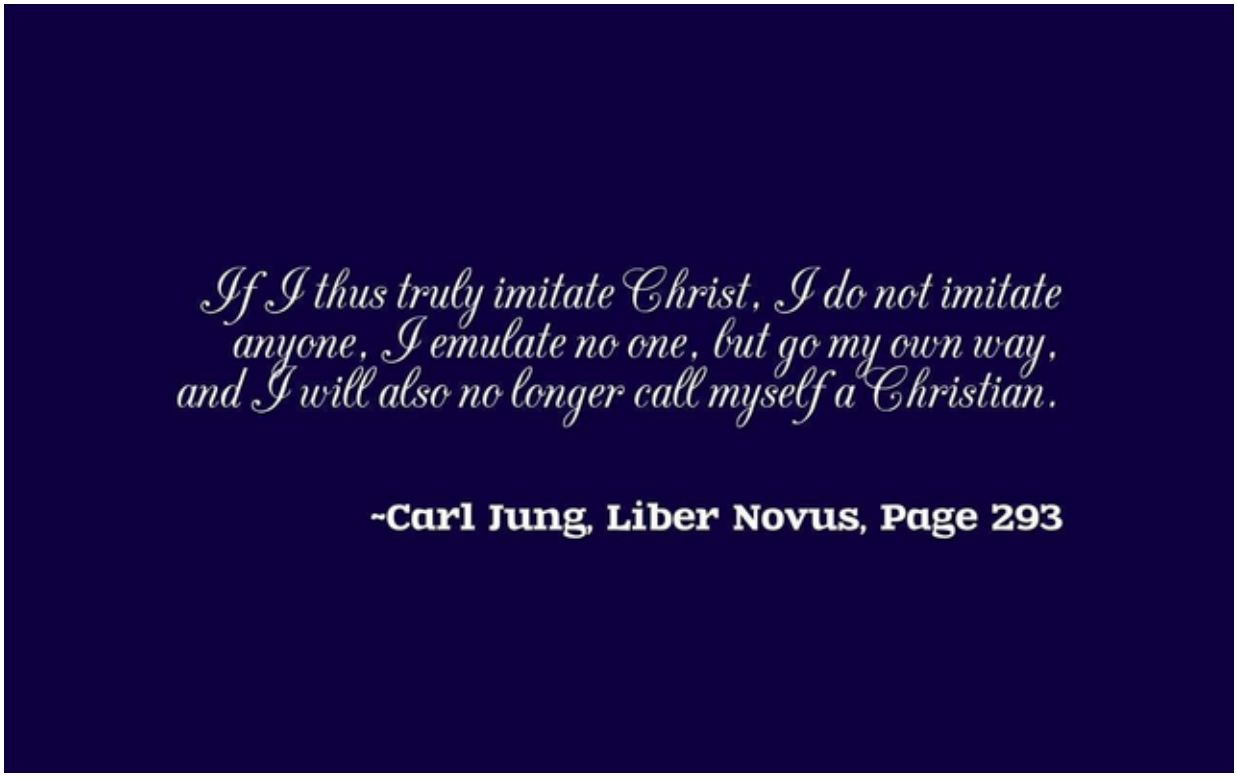
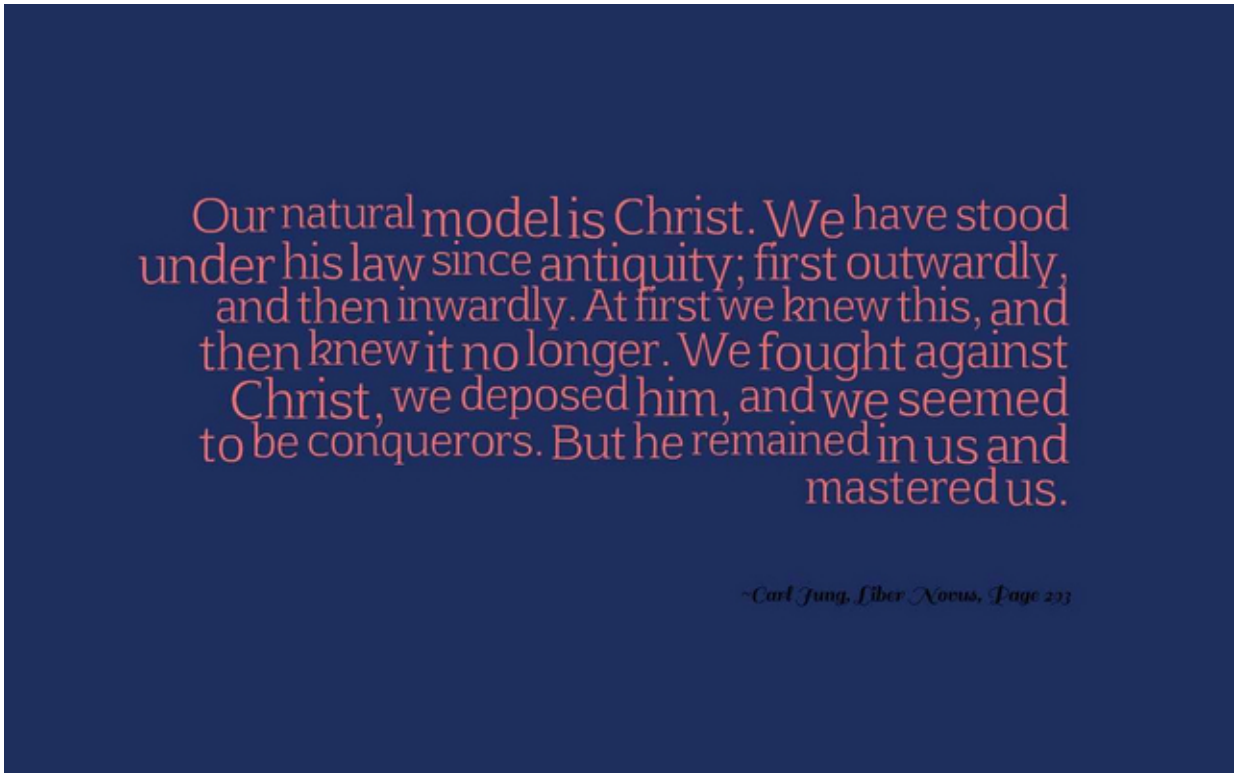


If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.

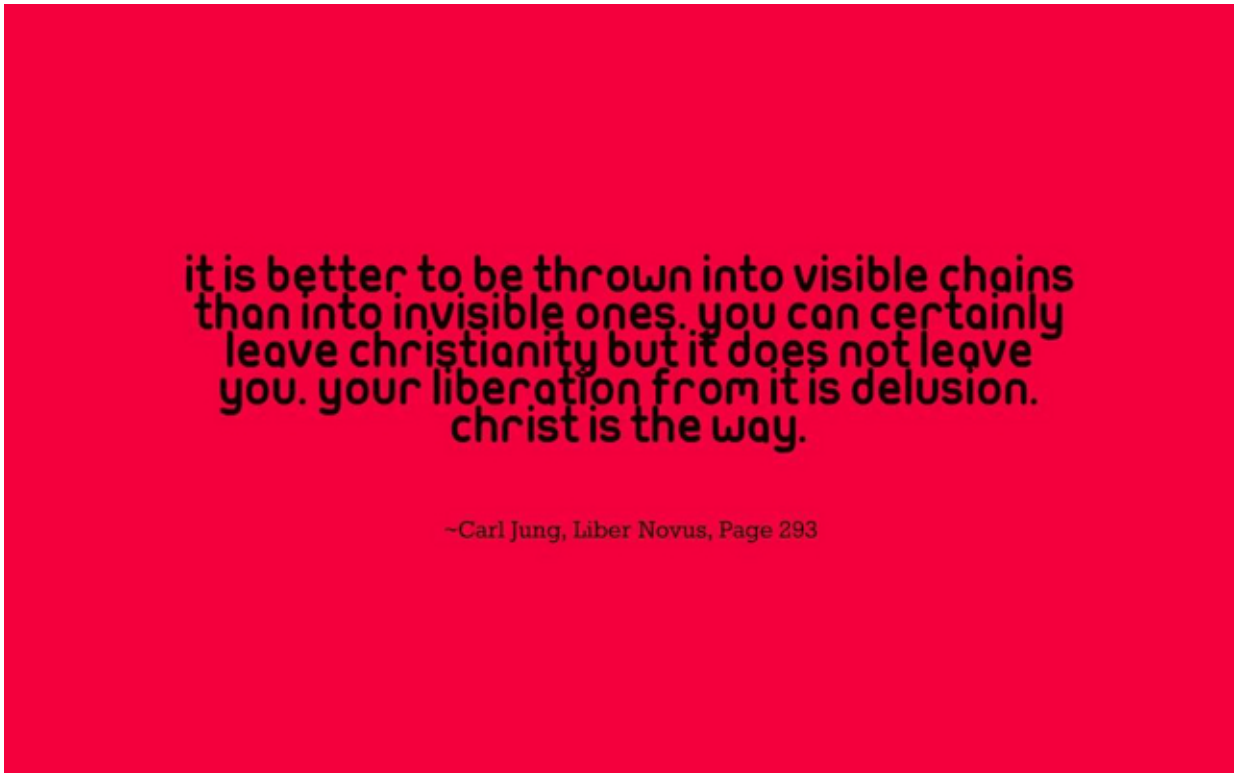

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian.
~Carl Jung, Liber Novus, Page 293

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

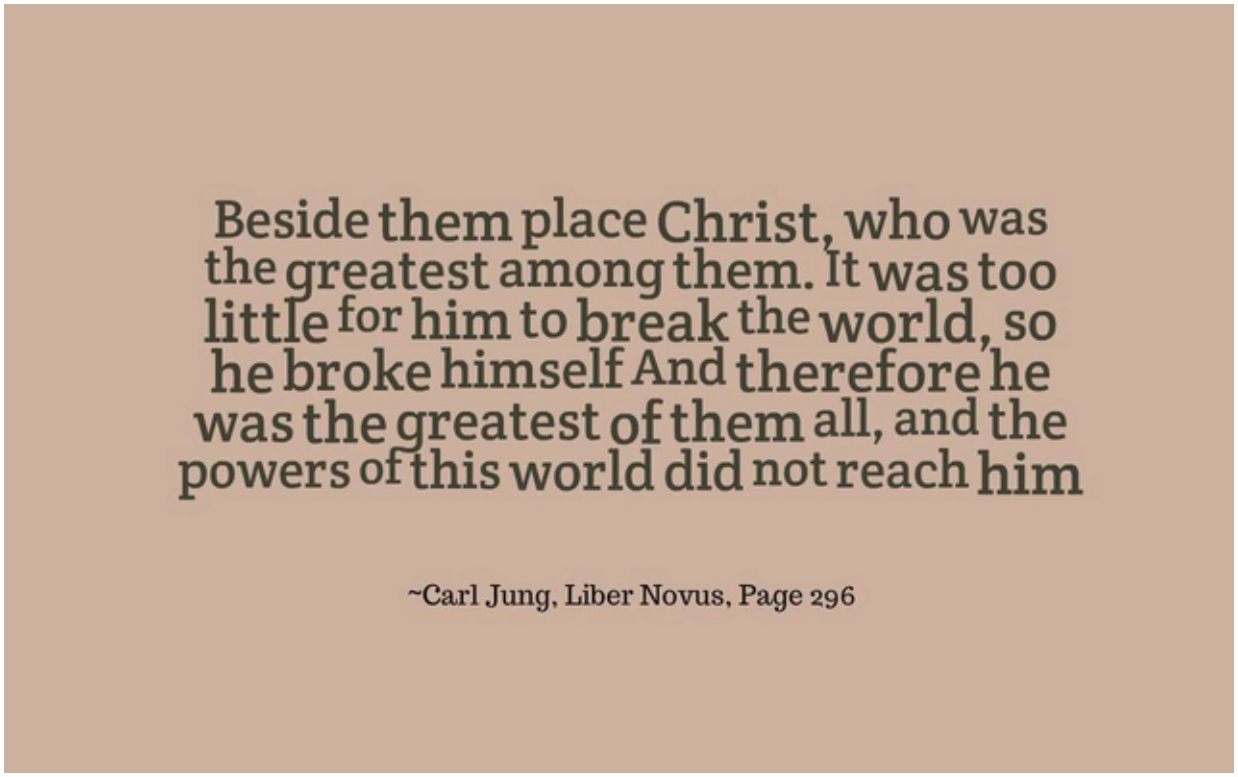
[8]


Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us.
~Carl Jung, Liber Novus, Page 293

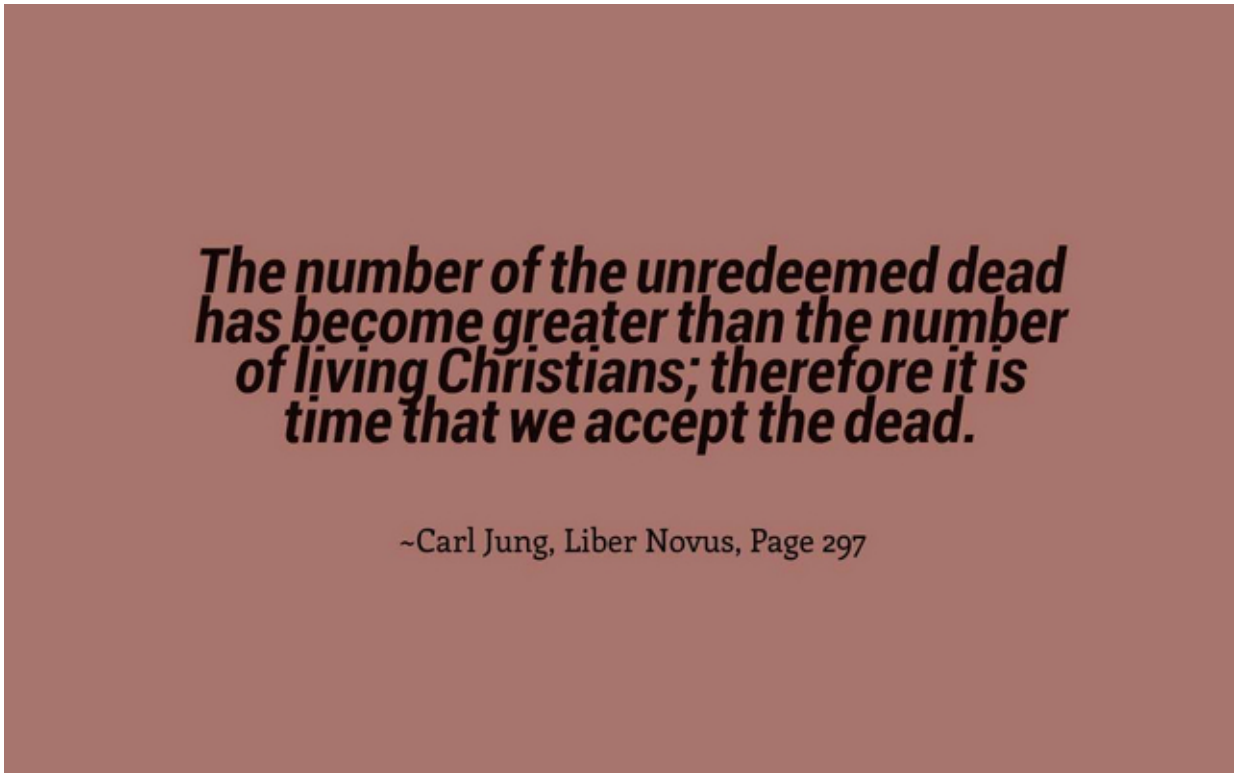
Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.


it is better to be thrown into visible chains
than into invisible ones. you can certainly
leave christianity but it does not leave
you. your liberation from it is delusion.
christ is the way.
~Carl Jung, Liber Novus, Page 293

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

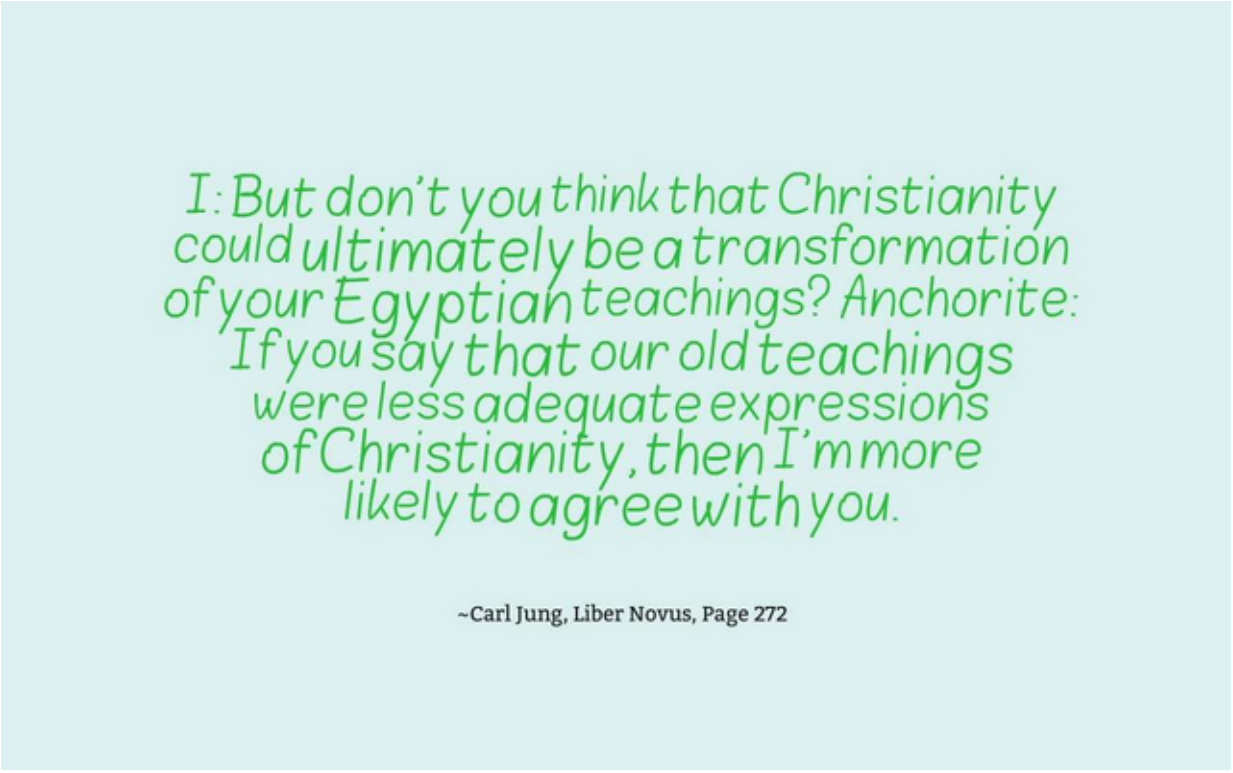

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him
~Carl Jung, Liber Novus, Page 296

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.


The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead.
~Carl Jung, Liber Novus, Page 297

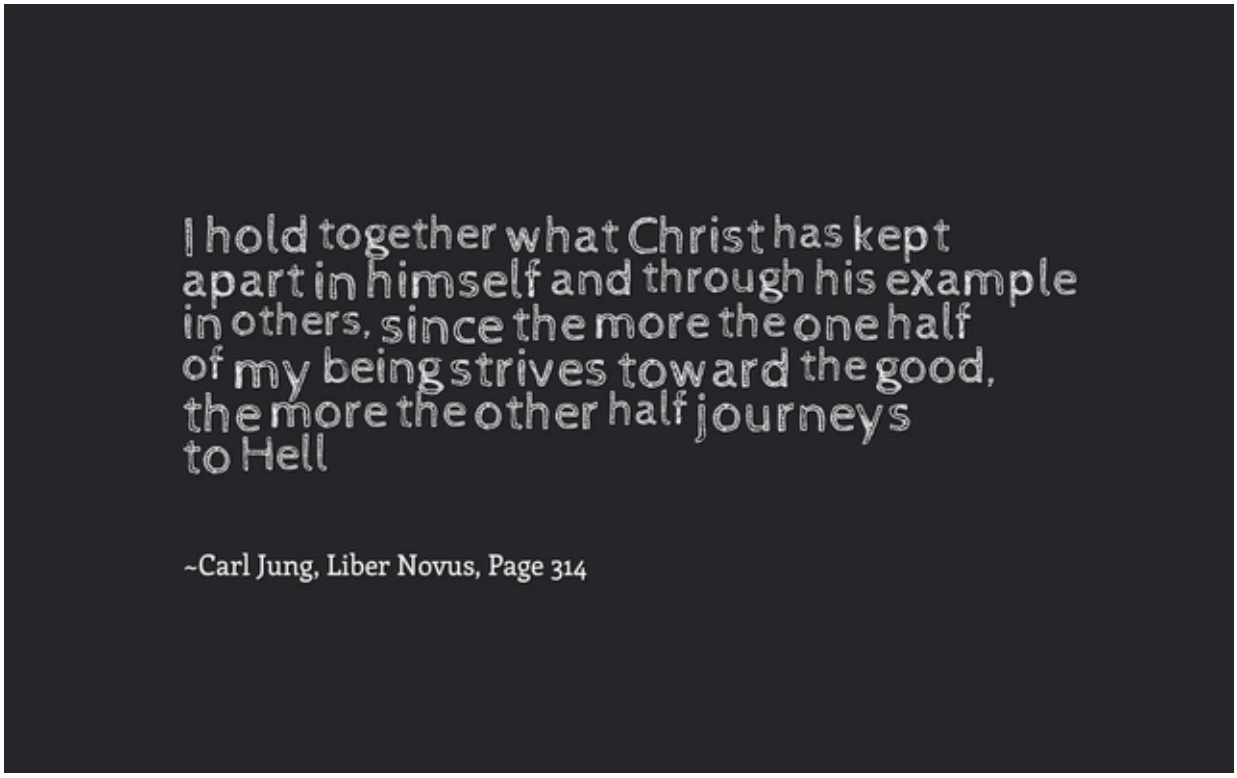
The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

[12]

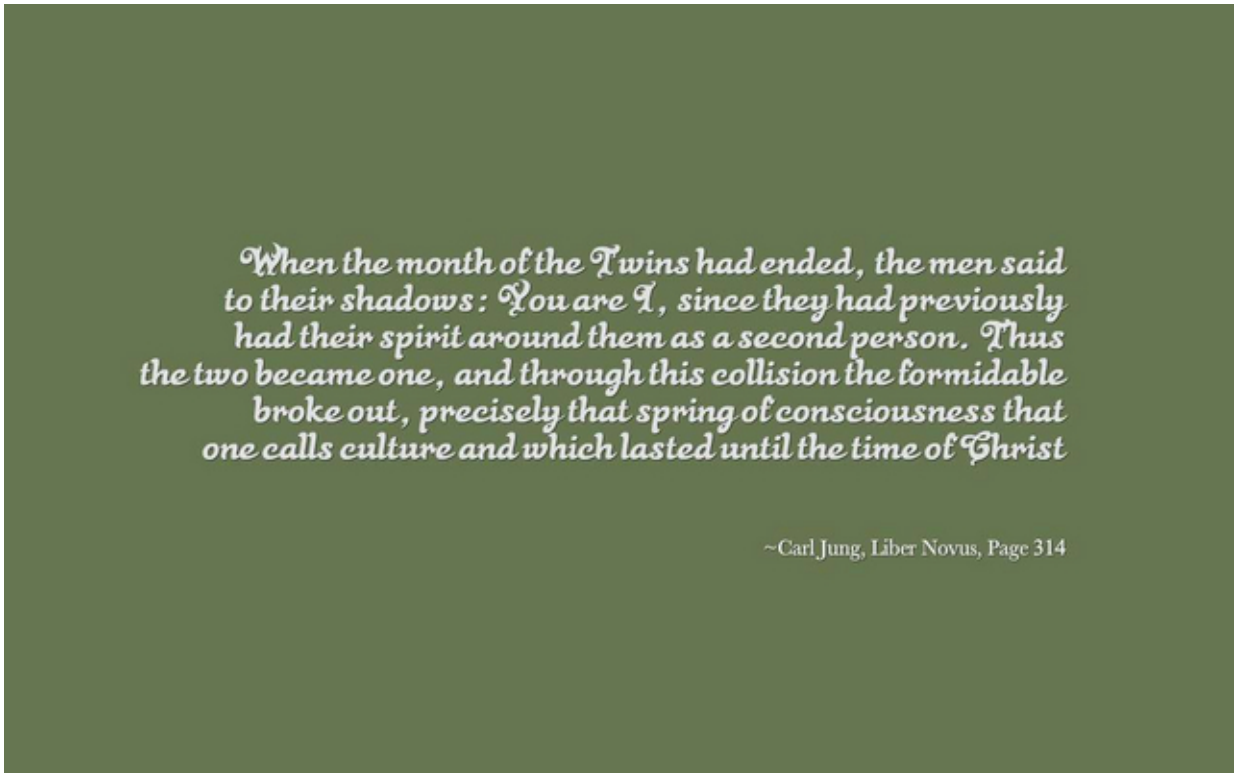

I: But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings? Anchorite: If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you.
~Carl Jung, Liber Novus, Page 272

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?"

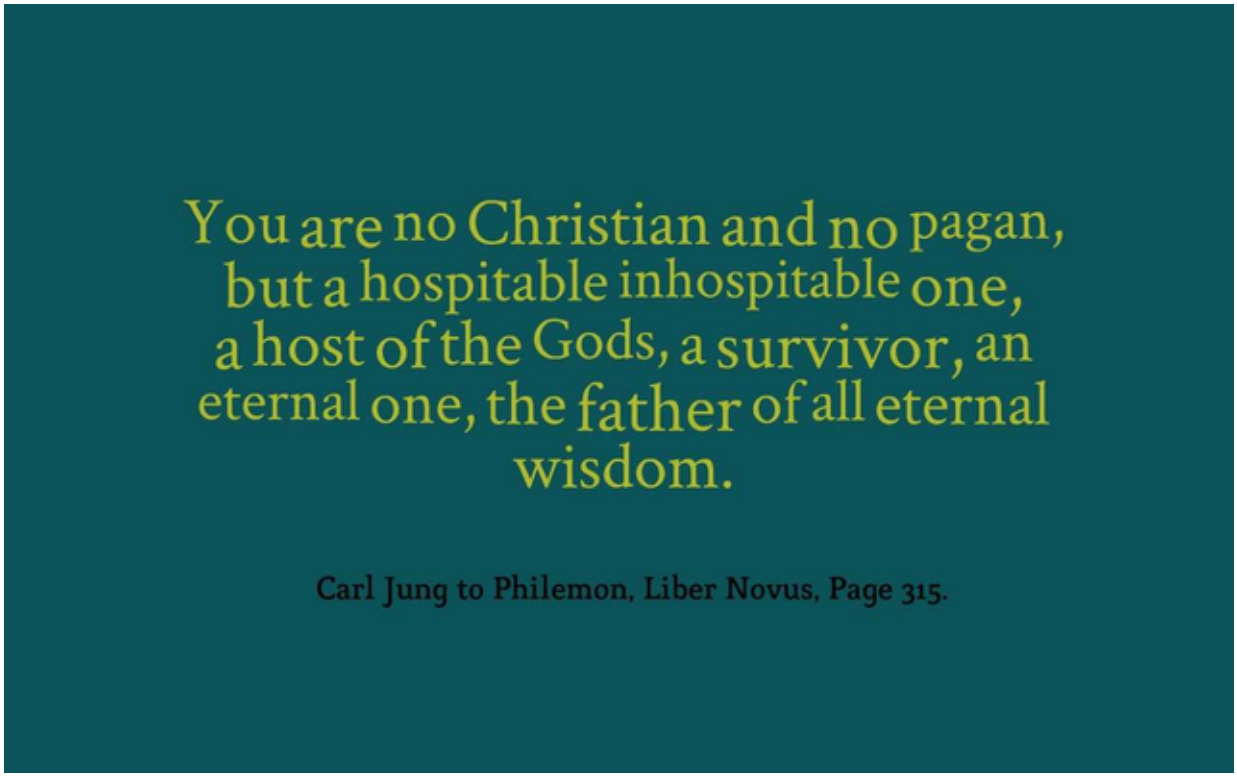
Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.


I hold together what Christ has kept
apart in himself and through his example
in others, since the more the one half
of my being strives toward the good,
the more the other half journeys
to Hell
~Carl Jung, Liber Novus, Page 314

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.


When the month of the Twins had ended, the men said
to their shadows: You are I, since they had previously
had their spirit around them as a second person. Thus
the two became one, and through this collision the formidable
broke out, precisely that spring of consciousness that
one calls culture and which lasted until the time of Christ
~Carl Jung, Liber Novus, Page 314

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.


You are no Christian and no pagan,
but a hospitable inhospitable one,
a host of the Gods, a survivor, an
eternal one, the father of all eternal
wisdom.
Carl Jung to Philemon, Liber Novus, Page 315.

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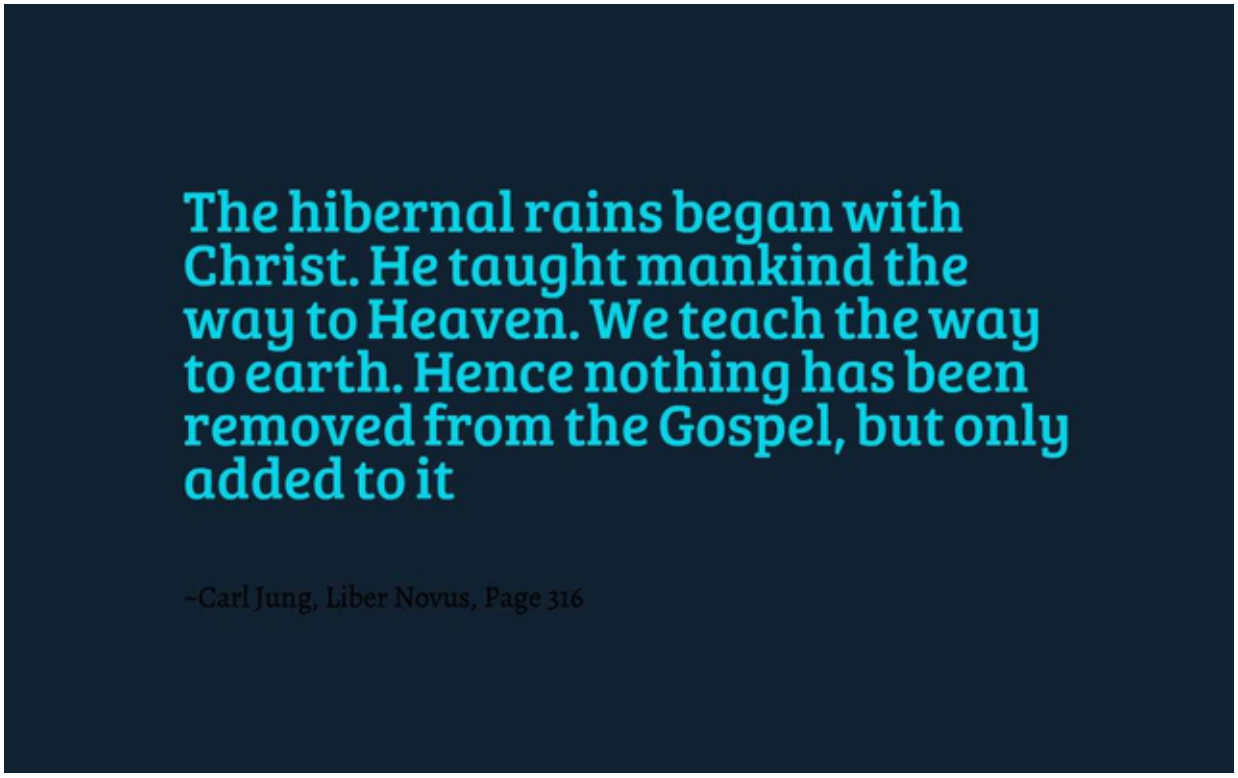
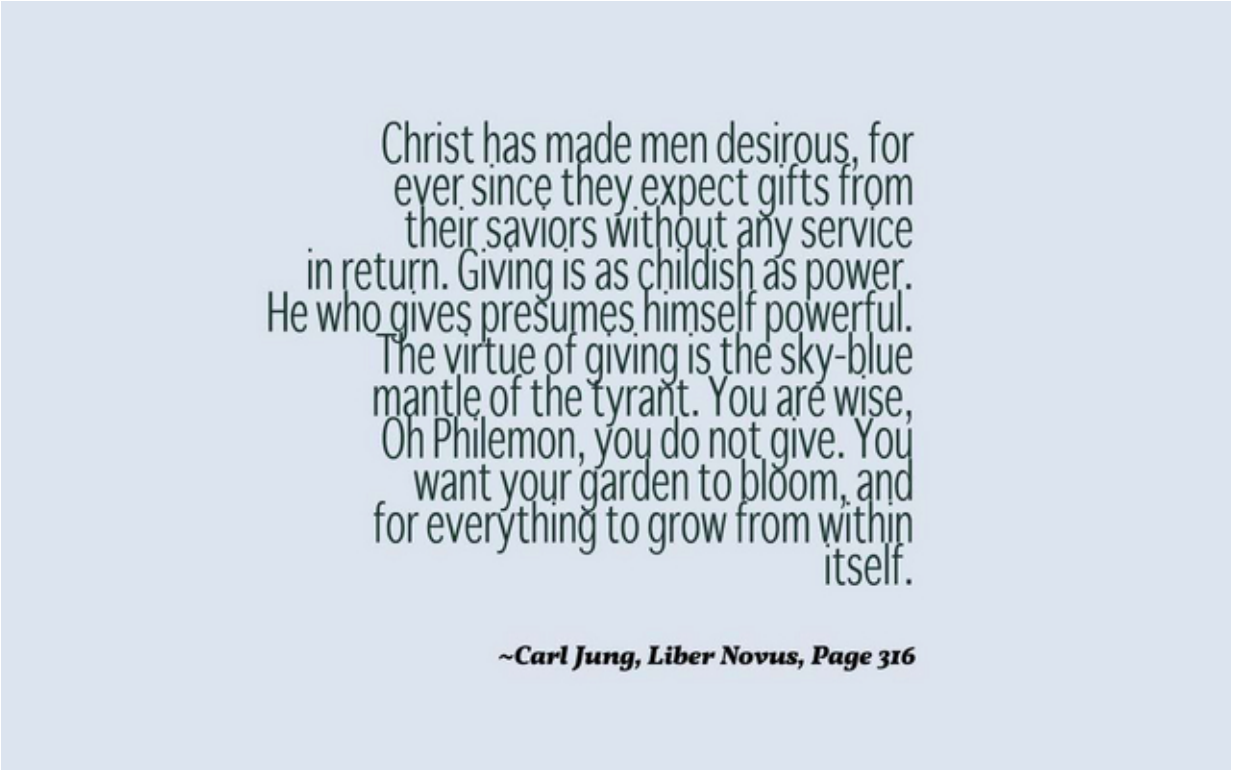

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it
~Carl Jung, Liber Novus, Page 316

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.


Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself.
~Carl Jung, Liber Novus, Page 316

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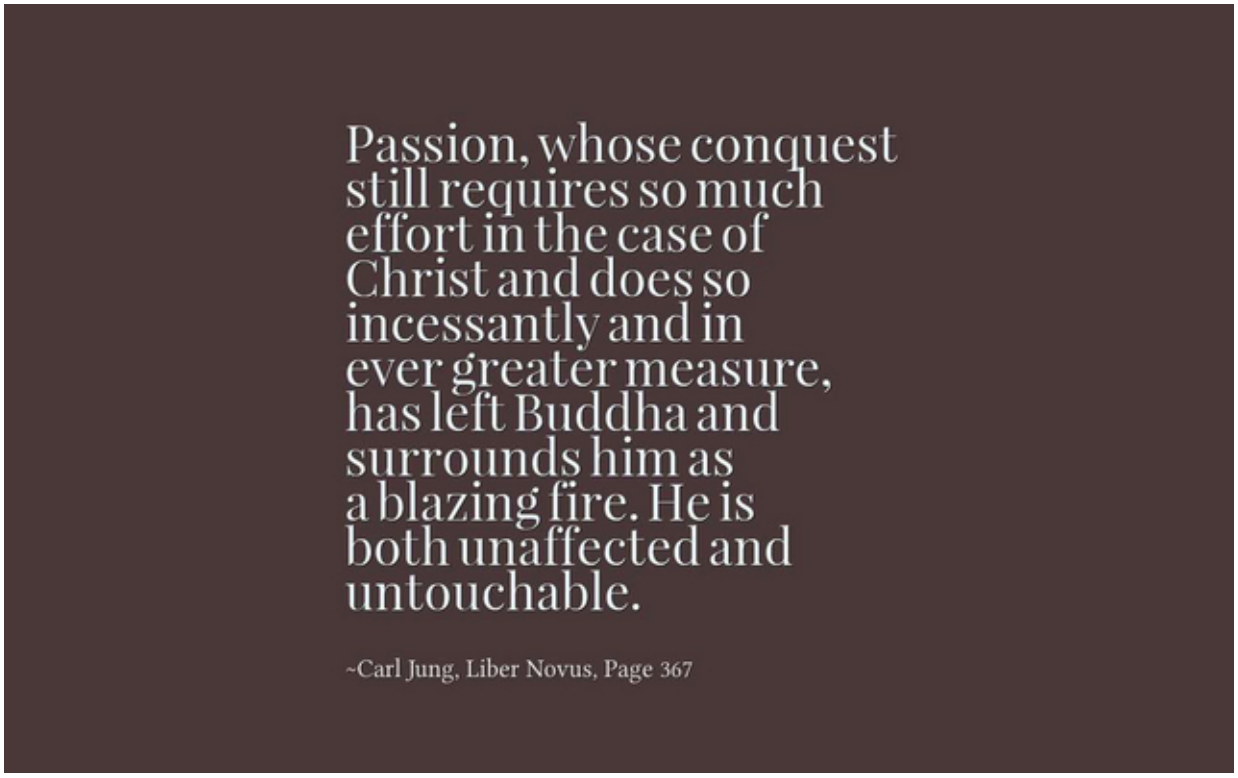
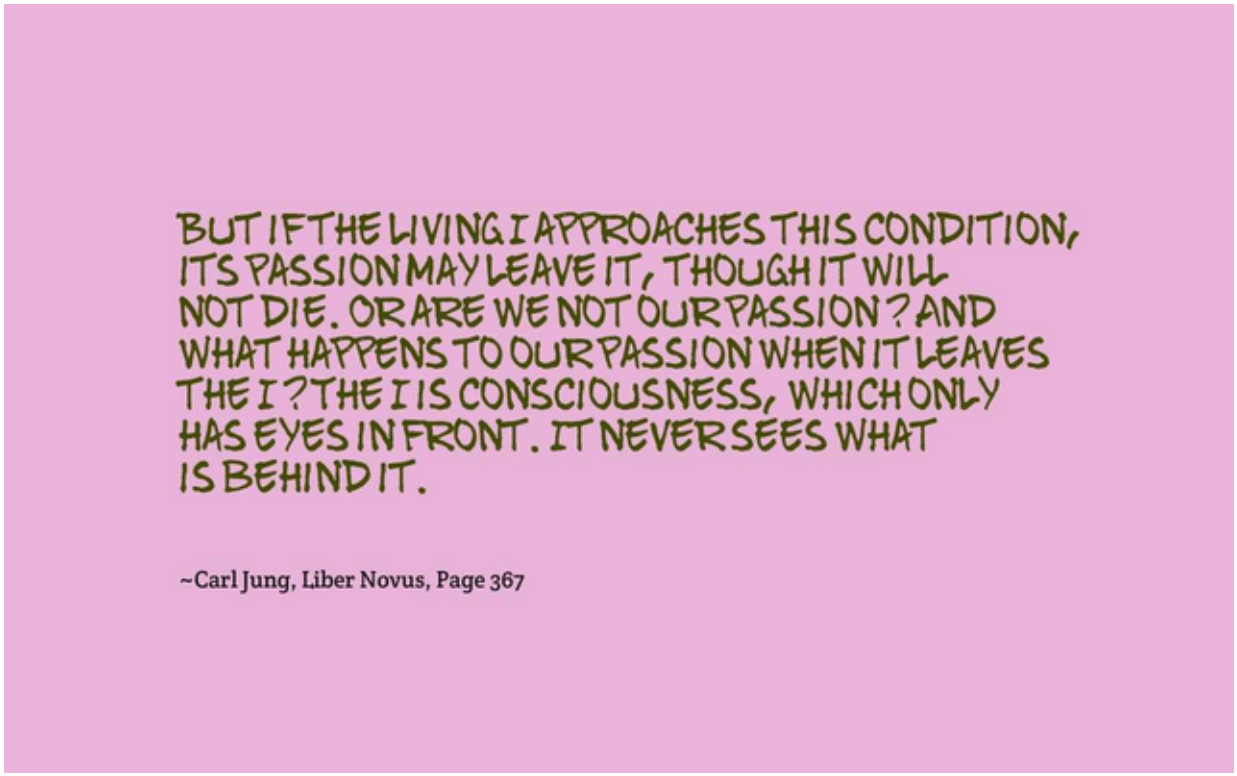
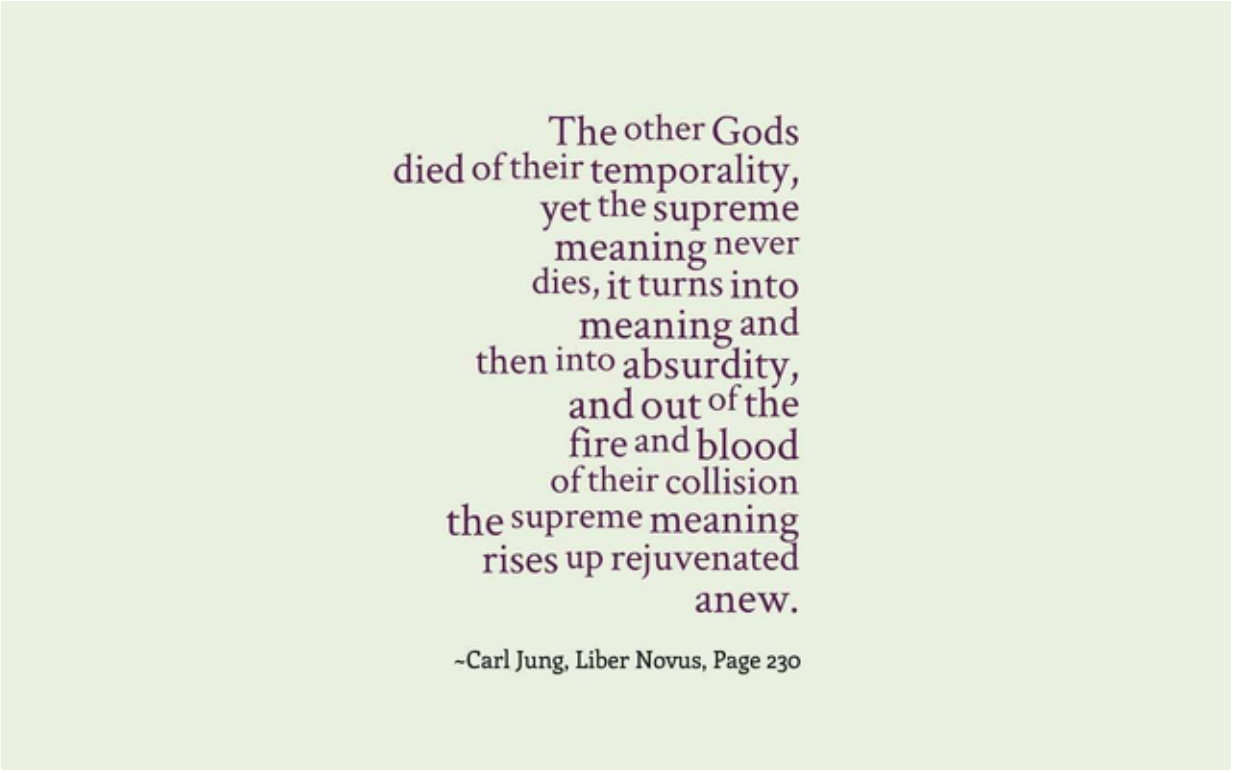

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable.
~Carl Jung, Liber Novus, Page 367

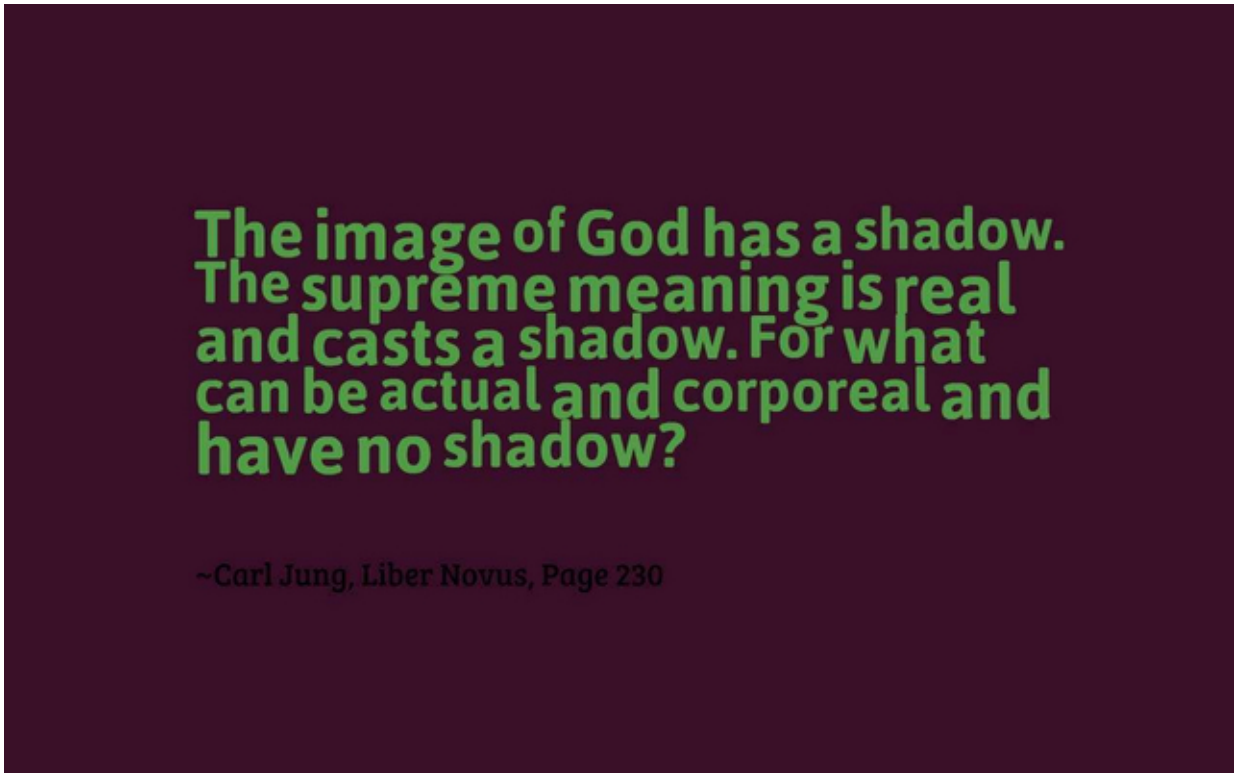
Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.


BUT IF THE LIVING I APPROACHES THIS CONDITION, ITS PASSION MAY LEAVE IT, THOUGH IT WILL NOT DIE. OR ARE WE NOT OUR PASSION? AND WHAT HAPPENS TO OUR PASSION WHEN IT LEAVES THE I? THE I IS CONSCIOUSNESS, WHICH ONLY HAS EYES IN FRONT. IT NEVER SEES WHAT IS BEHIND IT.
~Carl Jung, Liber Novus, Page 367

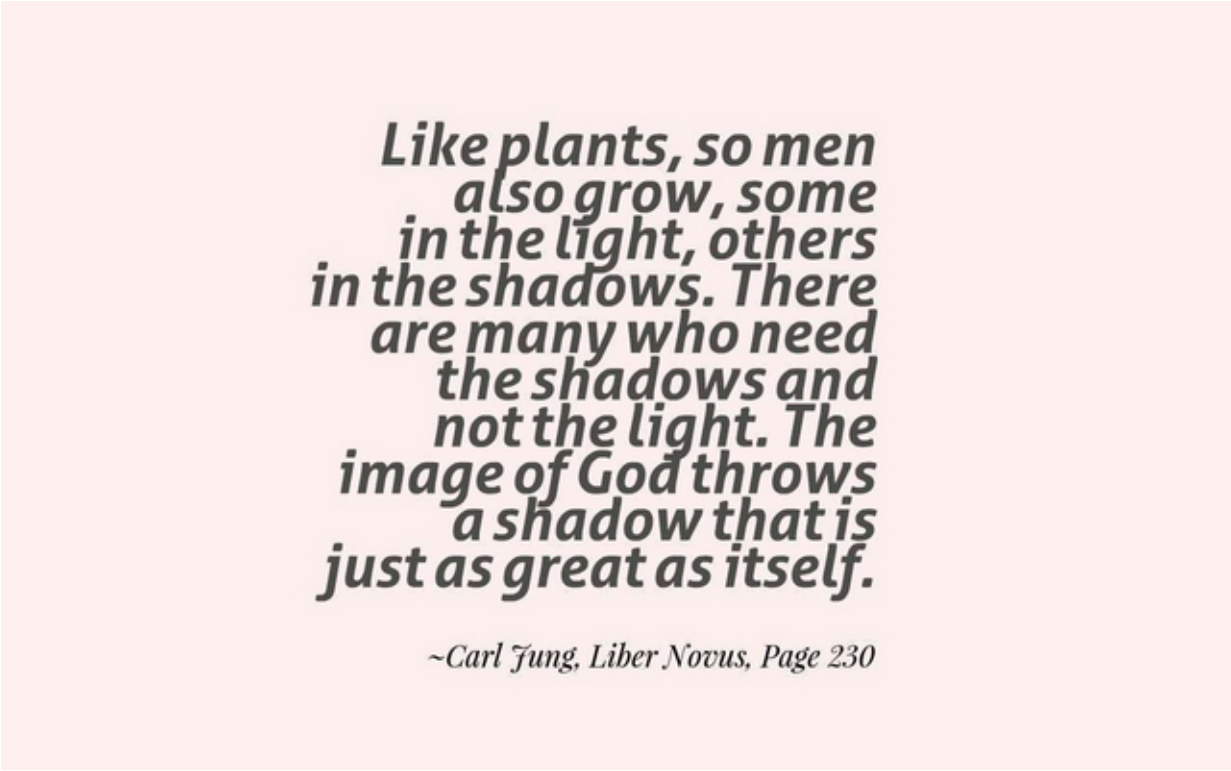
But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.



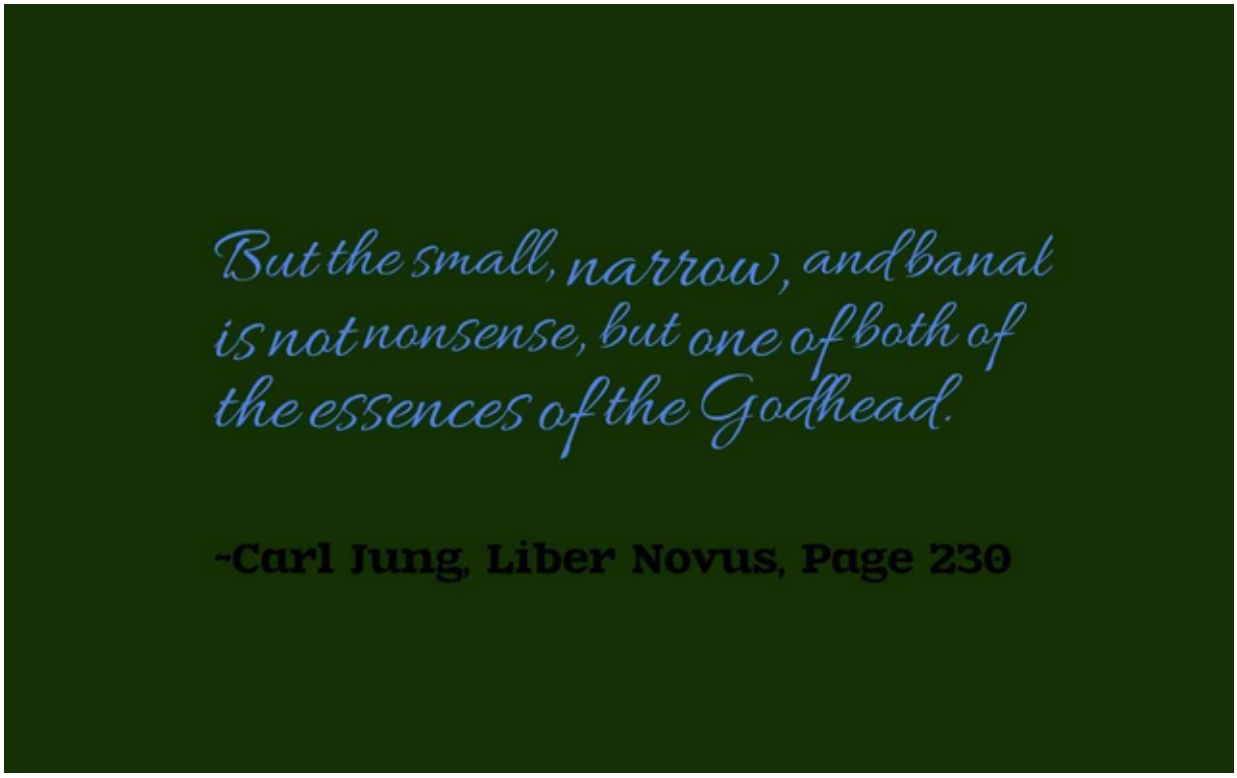
The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.


The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?
~Carl Jung, Liber Novus, Page 230

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.


Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself.
~Carl Jung, Liber Novus, Page 230

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.


But the small, narrow, and banal
is not nonsense, but one of both of
the essences of the Godhead.
~Carl Jung, Liber Novus, Page 230

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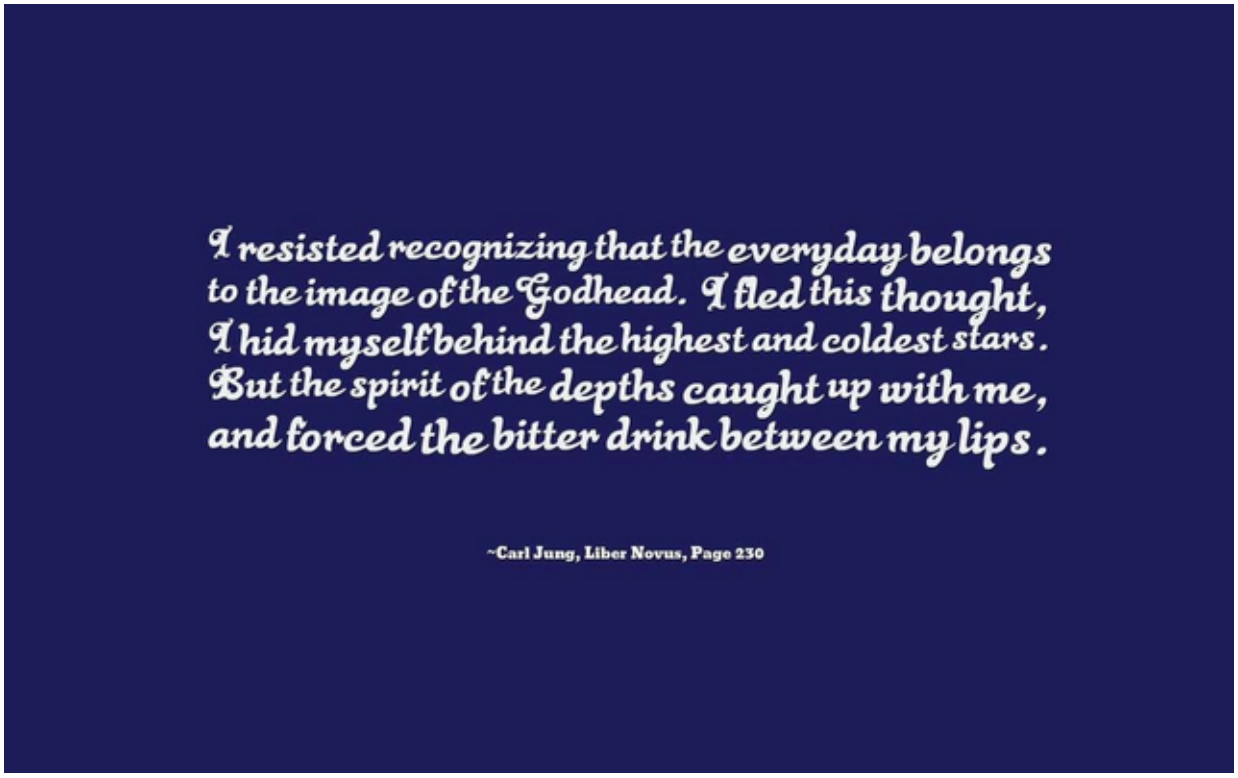
I resisted recognizing that the everyday belongs
to the image of the Godhead. I fled this thought,
I hid myself behind the highest and coldest stars.
But the spirit of the depths caught up with me,
and forced the bitter drink between my lips.
~Carl Jung, Liber Novus, Page 230

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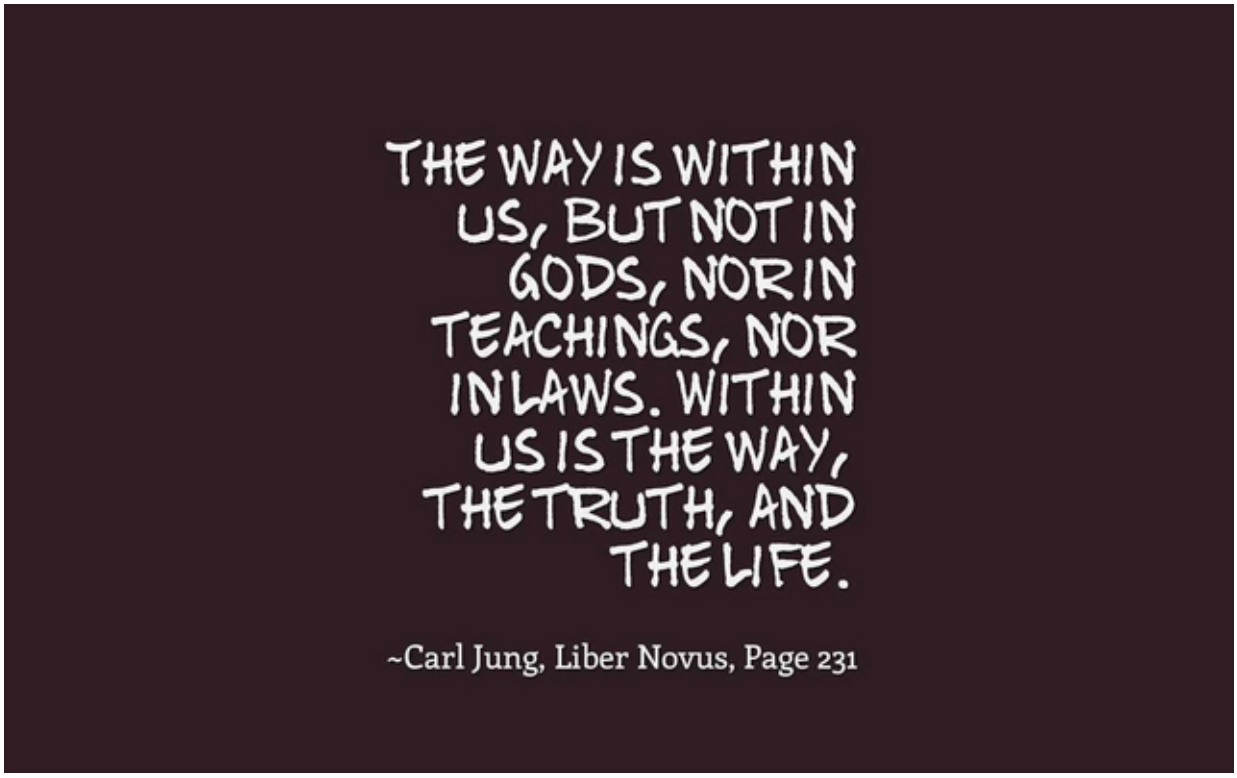
THE WAY IS WITHIN US, BUT NOT IN GODS, NOR IN TEACHINGS, NOR IN LAWS. WITHIN US IS THE WAY, THE TRUTH, AND THE LIFE.
~Carl Jung, Liber Novus, Page 231

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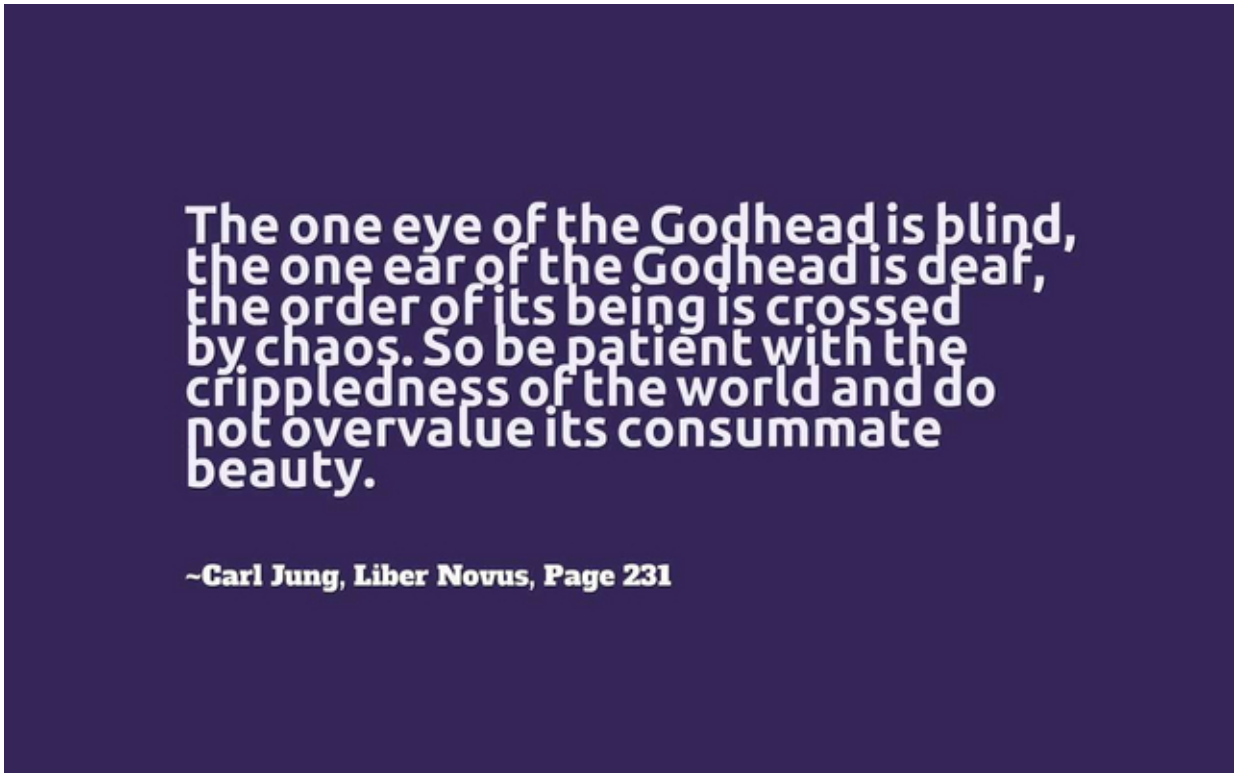
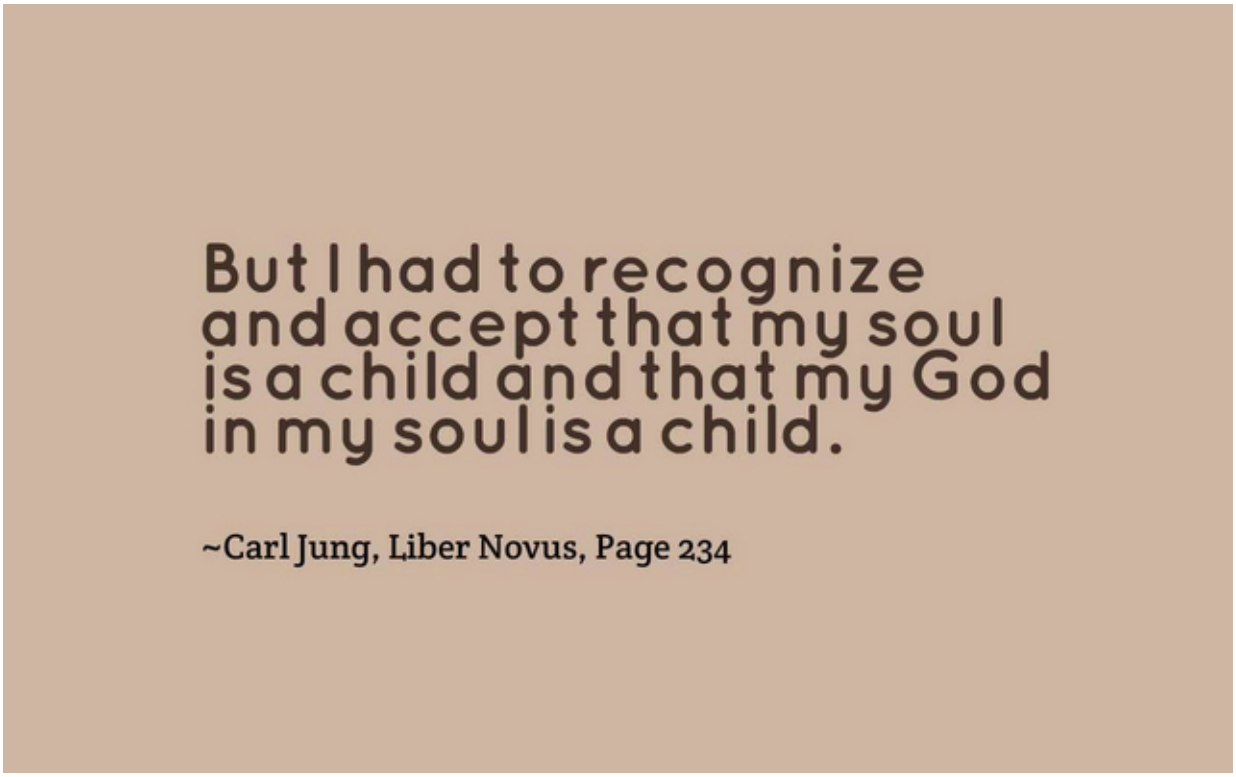

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty.
~Carl Jung, Liber Novus, Page 231

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.



But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

1. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_1?crid=XS9FSPM5QVHK&dchild=1&keywords=jung+red+book&qid=1591343625&sprefix=jung+red%2Caps
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/5dbf6-aaa.jpg
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/aa01c-bbb.jpg
4. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/35b6c-ccc.jpg
5. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/cae45-ddd.jpg
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27. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/31693-zzz.jpg

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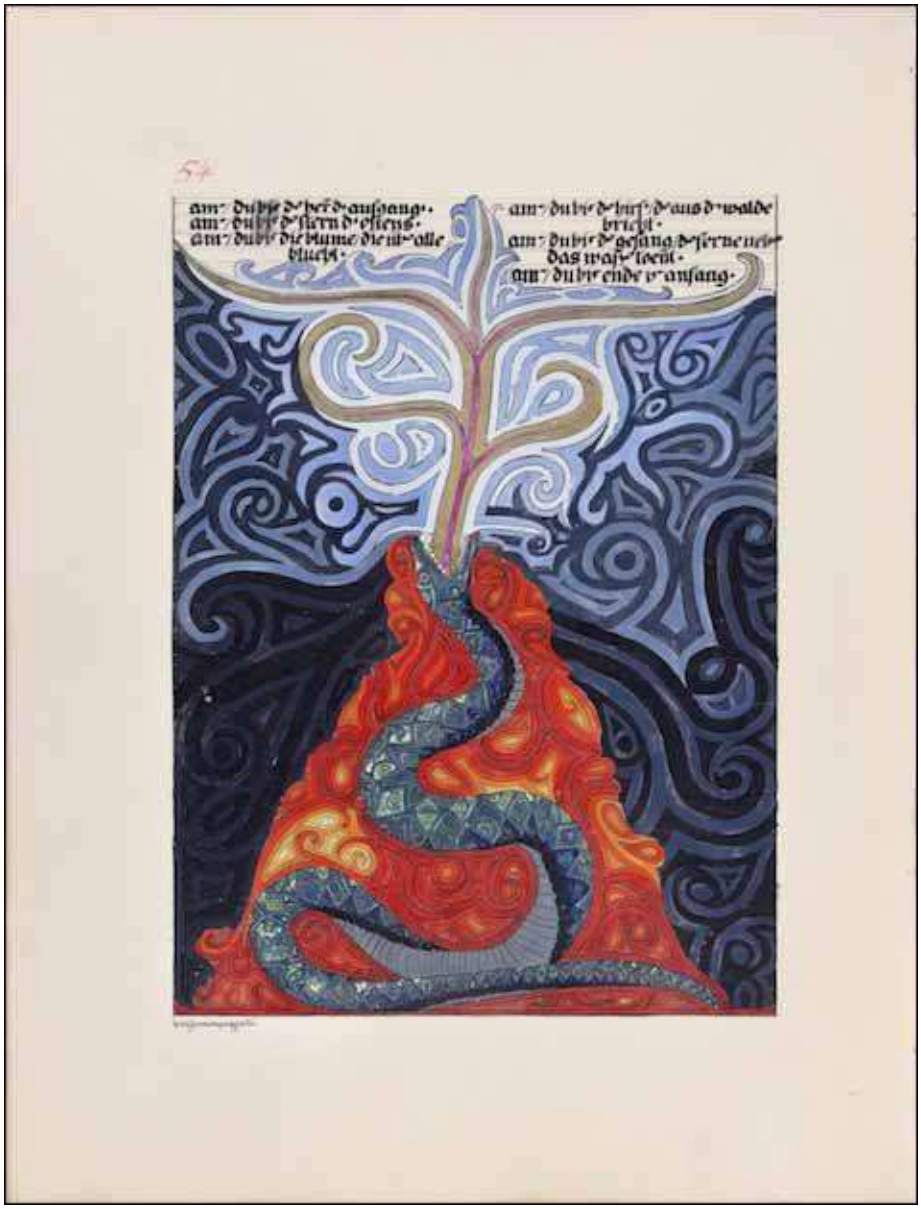
1.1.25 Carl Jung The Red Book Image 54 (2023-06-27 04:00)

[1]The Carl Jung Depth Psychology Facebook Group

[2]



[3]The Red Book

Image 54]

Amen, you are the lord of the beginning.
Amen, you are the star of the East.
Amen, you are the flower that blooms over everything.
Amen, you are the deer that breaks out of the forest.
Amen, you are the song that sounds far over the water.
Amen, you are the beginning and the end. Carl Jung, Liber Novus, Page 315

126 In "Dreams," Jung noted on January 3, 19I7:

"In Lib. nov. snake image III incent" [stimulus to snake image III in Liber Novus] (p. I). This notation appears to refer to
this image. Liber Novus, Footnote 126, Page 315.

127 Image legend: "brahmanaspati"

Julius Eggling notes that "Brihaspati or Brahmanaspati, the lord of prayer or worship, takes the place of Agni, as the representative of the priestly dignity ... In Rig-Veda X, 68,9 ...

Brihaspati is said to have found (avindat) the dawn, the sky and the fire (Agni), and to have chased away the darkness with his light (arka, sun), he seems rather to represent the element of light and fire generally" (Sacred Books of the East I2, p. xvi). See also the note to image 45.

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/b4c21-54.jpg
3. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_2?crid=34EMBRWJ2YLR8&dchild=1&keywords=jung+red+book&qid=1593619267&sprefix=jung+red%2Cap

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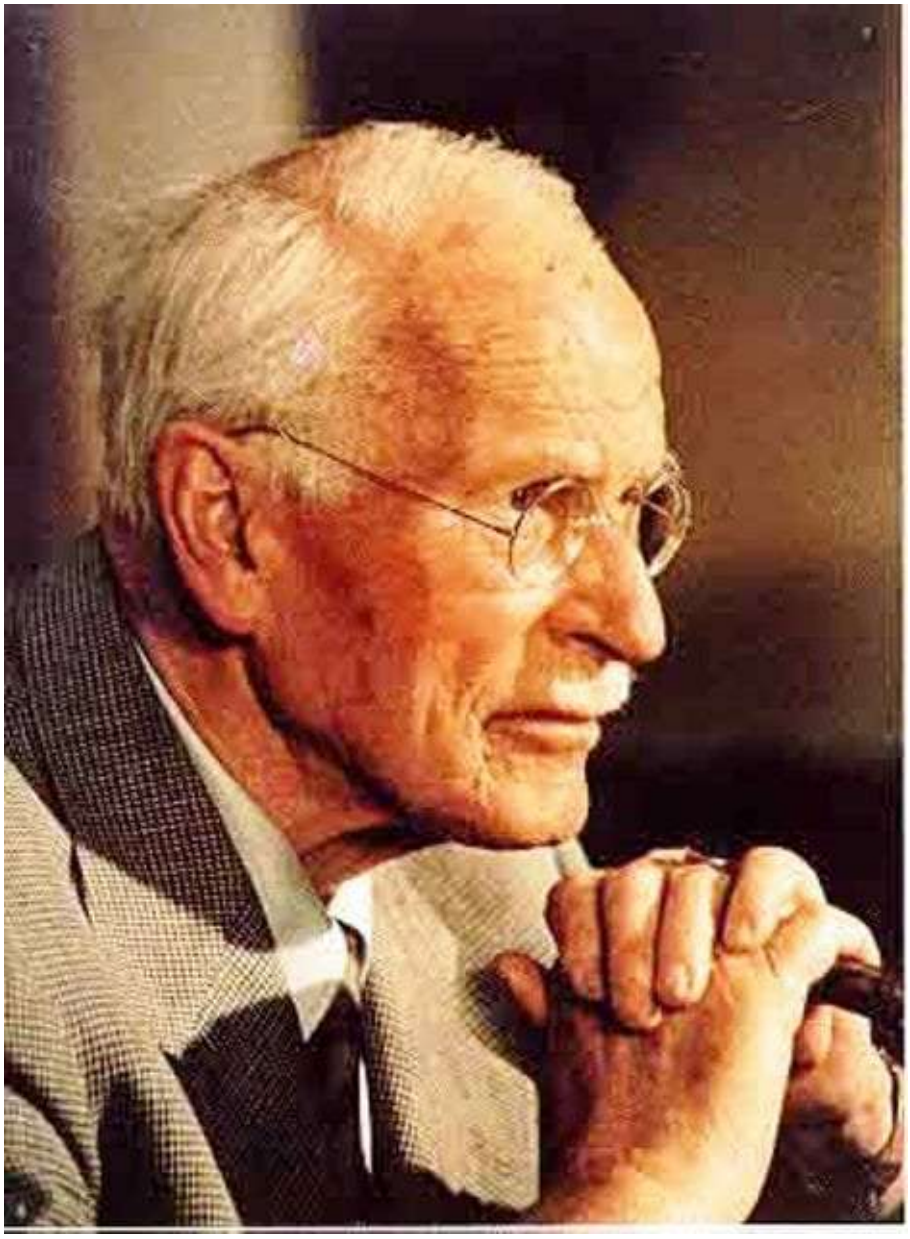
1.1.26 Carl Jung on “Primary Function.” Lexicon. (2023-06-28 04:04)

[1]Carl Jung Depth Psychology Group on Facebook



[3]Carl Jung Lexicon NYAAP

Primary function:

The psychological function that is most differentiated. (Compare inferior function.)

In Jung's model of typology, the primary or superior function is the one we automatically use because it comes most naturally.

Experience shows that it is practically impossible, owing to adverse circumstances in general, for anyone to develop all his psychological functions simultaneously. The demands of society compel a man to apply himself first and foremost to the differentiation of the function

with which he is best equipped by nature, or which will secure him the greatest social success. Very frequently, indeed as a general rule, a man identifies more or less completely with the most favored and hence the most developed function. It is this that gives rise to the various psychological types.["Definitions," CW 6, par. 763.]

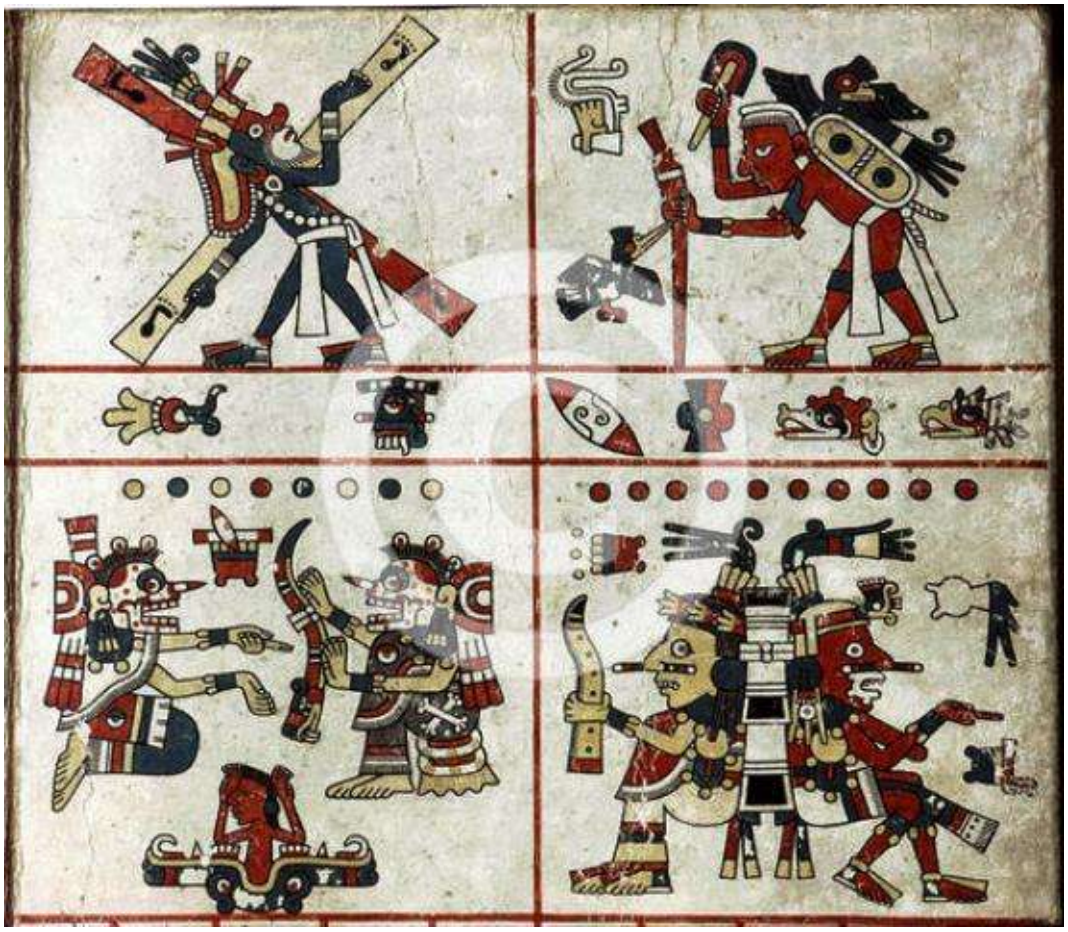
In deciding which of the four functions-thinking, feeling, sensation or intuition-is primary, one must closely observe which function is more or less completely under conscious control, and which functions have a haphazard or random character. The superior function (which can manifest in either an introverted or an extraverted way) is always more highly developed than the others, which possess infantile and primitive traits.
The superior function is always an expression of the conscious personality, of its aims, will, and general performance, whereas the less differentiated functions fall into the category of things that simply “happen” to one.["General Description of the Types," ibid., par. 575.]

http://www.nyaap.org/jung-lexicon/p/

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/41757-2.jpg
3. http://www.nyaap.org/jung-lexicon/p/

1.1.27 Hanging victims on crosses was a religious custom in Middle America. (2023-06-29 04:09)

[1]Carl Jung Depth Psychology Facebook Group. Come Join Us.



[3]Symbols of Transformation (Collected Works of C.G. Jung Vol.5)

The hanging of the victims on crosses was a religious custom in Middle America.

Muller mentions the Fejervary Manuscript (a Mexican hieroglyphic codex), which has, for a tailpiece, a cross with a gory divinity hanging in the centre.

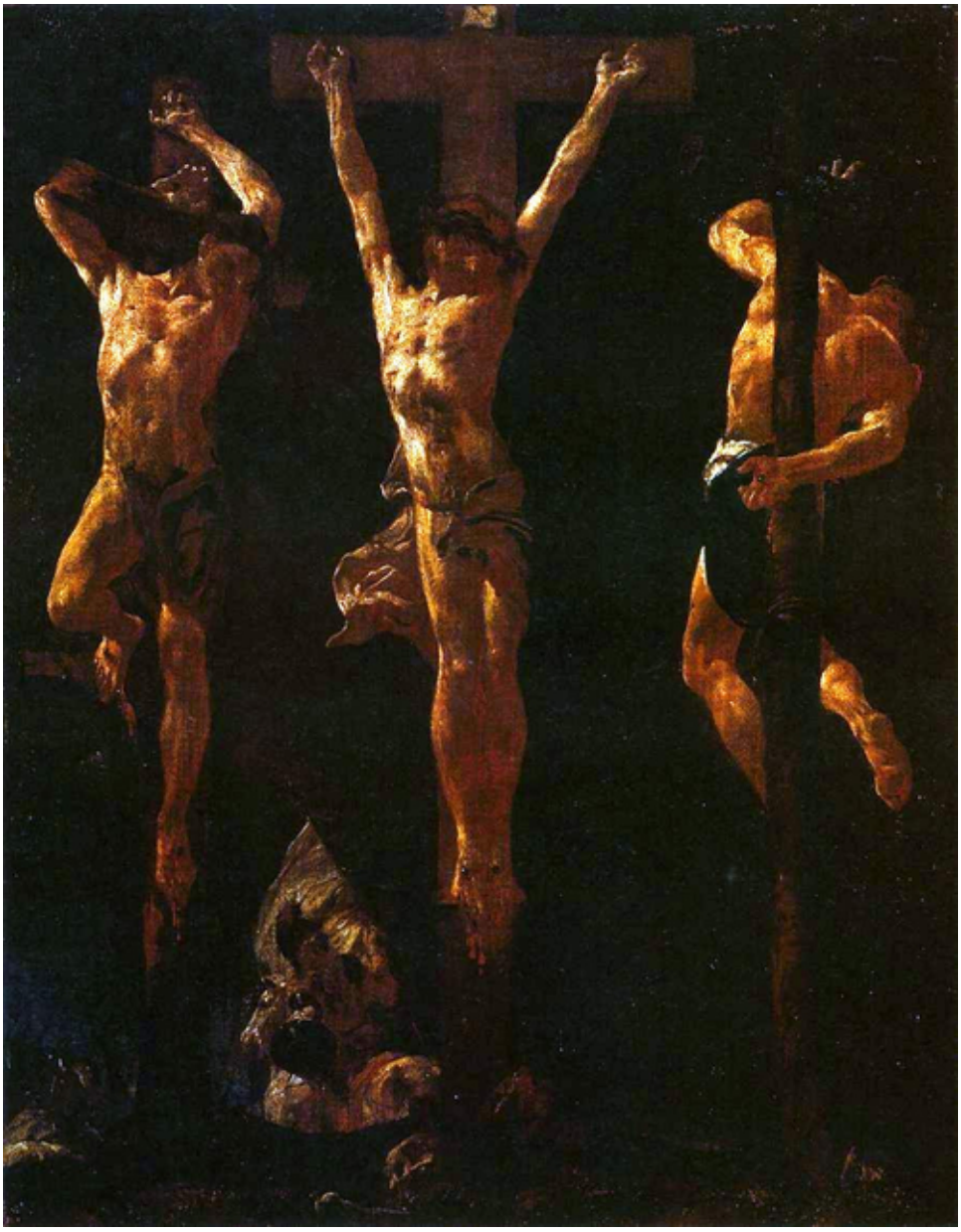
Equally significant is the Palenque Cross (pi. xlm).

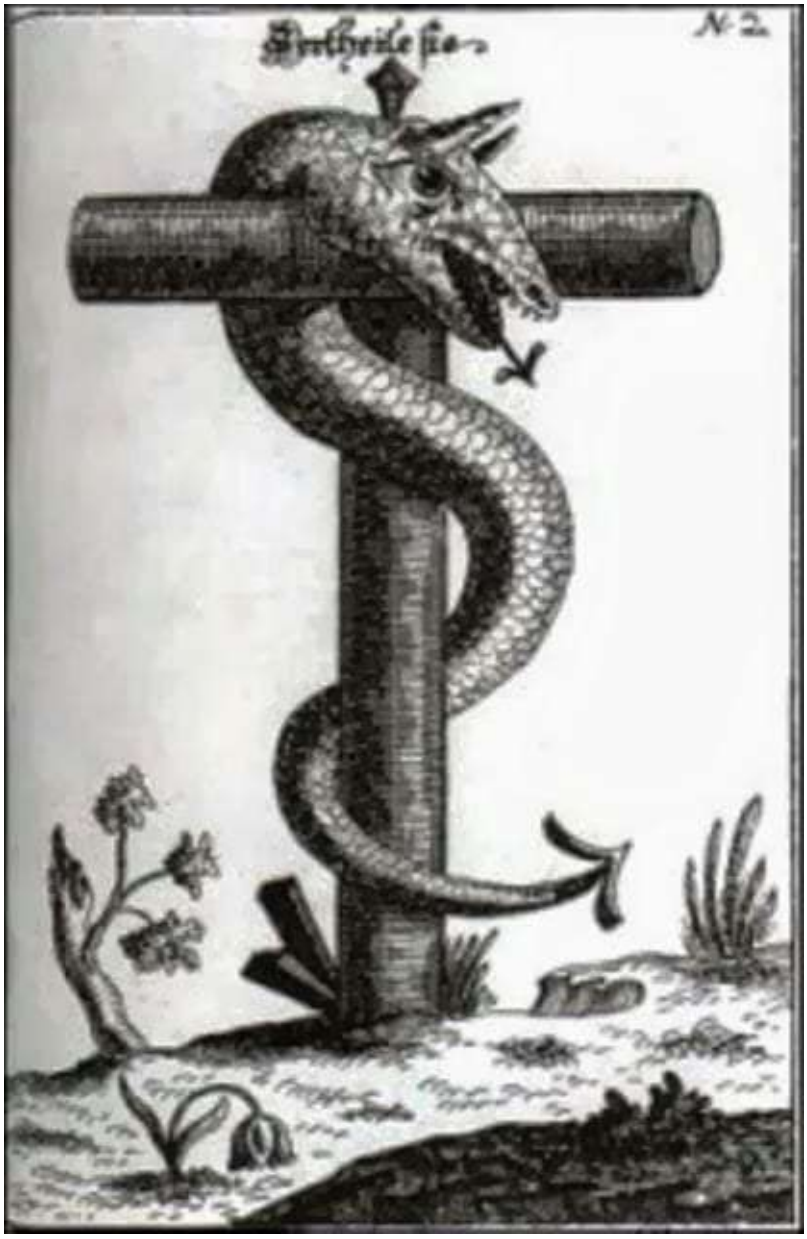
At the top is a bird, on either side two human figures facing the cross, one of them holding out a child for either sacrifice or baptism.

The ancient Aztecs are said to have invoked the favour of Cinteotl, "the daughter of heaven and goddess of the grain," by nailing a youth or maiden to the cross every spring and shooting the victim with arrows.

The name of the cross signifies "Tree of our life or flesh."

An effigy from the island of Philae represents Osiris in the form of a crucified god, mourned by Isis and Nephthys, his sister wives. Carl Jung, CW 5, Para 400.




Serpens æneus.
N. 2.

1. https://carljungdepthpsychologysite.blog/2021/12/18/carl-jung-depth-psychology-facebook-group-come-join-us/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/60d92-1.jpg
3. https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=1SD5V6L3WY537&dchild=1&keywords=jung+volume+5&qid=1591345244&s

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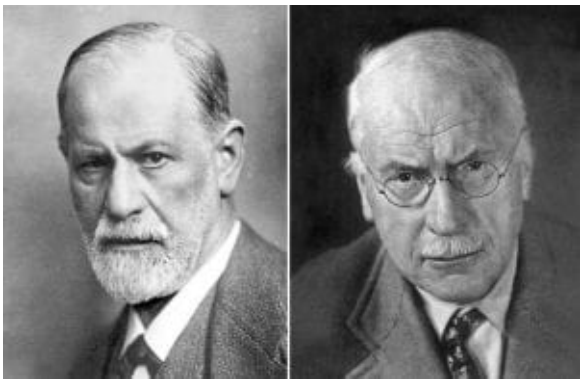
1.1.28 First I wrote The Interpretation of Dreams (2023-06-30 04:10)

[1]Carl Jung Depth Psychology Facebook Group. Come Join Us.



[2]Freud/Jung Letters

Dear friend, 16 April 1901

I hope this letter doesn’t reach you for a while.

I’m sure you see what I mean.

I simply prefer to write now while the feelings aroused by your last letter are still fresh.

I wrote your wife a card from Venice, where I went on an Easter trip in the vain hope of getting a foretaste of spring and a little rest.

I thought you were already bicycling in northern Italy.

It is strange that on the very same evening when I formally adopted you as eldest son and anointed you-in partibus infideliumt-e-es my successor and crown prince, you should have divested me of my paternal dignity, which divesting seems to have given you as much

pleasure as I, on the contrary, derived from the investiture ’of your person.

Now I am afraid of falling back into the father role with you if I tell you how I feel about the poltergeist business.

But I must, because my attitude is not what you might otherwise think.

I don’t deny that your stories and your experiment made a deep impression on me.

I decided to continue my observations after you left, and here are the results.

In my first room there is constant creaking where the two heavy Egyptian steles rest on the oaken boards of the bookshelves. T

hat is too easy to explain. In the second, where we heard it, there is seldom any creaking.

At first I was inclined to accept this as proof, if the sound that was so frequent while you were here were not heard again after your departure-but since then I have heard it repeatedly, not, however, in connection with my thoughts and never when I am thinking about you or this particular problem of yours. (And not at the present moment, I add by way of a challenge.)

But this observation was soon discredited by another consideration.

My credulity, or at least my willingness to believe, vanished with the magic of your personal presence; once again, for some inward reasons that I can’t put my finger on, it strikes me as quite unlikely that such phenomena should exist; I confront the despiritualized furniture as the poet confronted undeified Nature after the gods of Greece had passed away."

Accordingly, I put my fatherly horned-rimmed spectacles on again and warn my dear son to keep a coo] head, for it is better not to under stand something than make such great sacrifices to understanding.

I also shake my wise head over psychosynthesis and think: Yes, that’s how the young people are, the only places they really enjoy visiting are those they can visit without us, to which we with our short breath and weary legs cannot follow them.

Then, invoking the privilege of my years, I become garrulous and speak of one more thing between heaven and earth that we ’cannot understand.’

Some years ago I discovered within me the conviction that I would die between the ages of 61 and 62, which then struck me as a long time away. (Today it is only eight years off.)

Then I went to Greece with my brother" and it was really uncanny how often the number 61 or 60 in connection with I or 2 kept cropping up in all sorts of numbered objects, especially those connected with transportation.

This I conscientiously noted.

It depressed me, but I had hopes of breathing easy when we got to the hotel in Athens

and were assigned rooms on the first floor.

Here, I was sure, there could be no No. 61.

I was right, but I was given 31 (which with fatalistic licence could be regarded as half of 61 or 62), and this younger, more agile number proved to be an even more persisent persecutor than the first.

From the time of our trip home until very recently, 31, often with a 2 in its vicinity, clung to me faithfully. Since my mind also includes areas that are merely eager for knowledge and not at all superstitious, I have since attempted an analysis of this belief, and here it is.

It made its appearance in 1899.

At that time two events occurred.

First I wrote The Interpretation of Dreams (which appeared postdated 1900), second, I received a new telephone number, which I still have today: 14362.

It is easy to find a factor common to these two events.

In 1899 when I wrote The Interpretation of Dreams I was 43 years old.

Thus it was plausible to suppose that the other figures signified the end of my life, hence 61 or 62.

Suddenly method entered into my madness."

The superstitious notion that I would die between the ages of 61 and 62 proves to coincide with the conviction that with The Interpretation of Dreams I had completed my life work, that there was nothing more for me to do and that I might just as well lie down and die.

You will admit that after this substitution it no longer sounds so absurd.

Moreover, the hidden influence of W. Fliess was at work; the superstition erupted in the year of his attack on me.

You will see in this another confirmation of the specifically Jewish nature of my mysticism, Otherwise I incline to explain such obsessions as this with the number 61 by two factors, first heightened, unconsciously motivated attention of the sort that sees Helen in every woman,’ and second by the undeniable "compliance of chance," which plays the same part in the formation of delusions as somatic compliance in that of hysterical symptoms, and linguistic compliance in the generation of puns.

Consequently, I shall receive further news of your investigations of the spook complex with the interest one accords to a charming delusion in which one does not oneself participate.

With kind regards to you, your wife and children,

Yours, FREUD Sigmund Freud, Freud-Jung Letters, Pages 218-220

1. https://carljungdepthpsychologysite.blog/2021/12/18/carl-jung-depth-psychology-facebook-group-come-join-us/
2. https://www.amazon.com/Freud-Jung-Letters-Sigmund/dp/0691036438/ref=sr_1_1?crid=ABED6XWJEB39&dchild=1&keywords=jung+freud+letters&qid=1591345389&sprefix=jung+fr

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